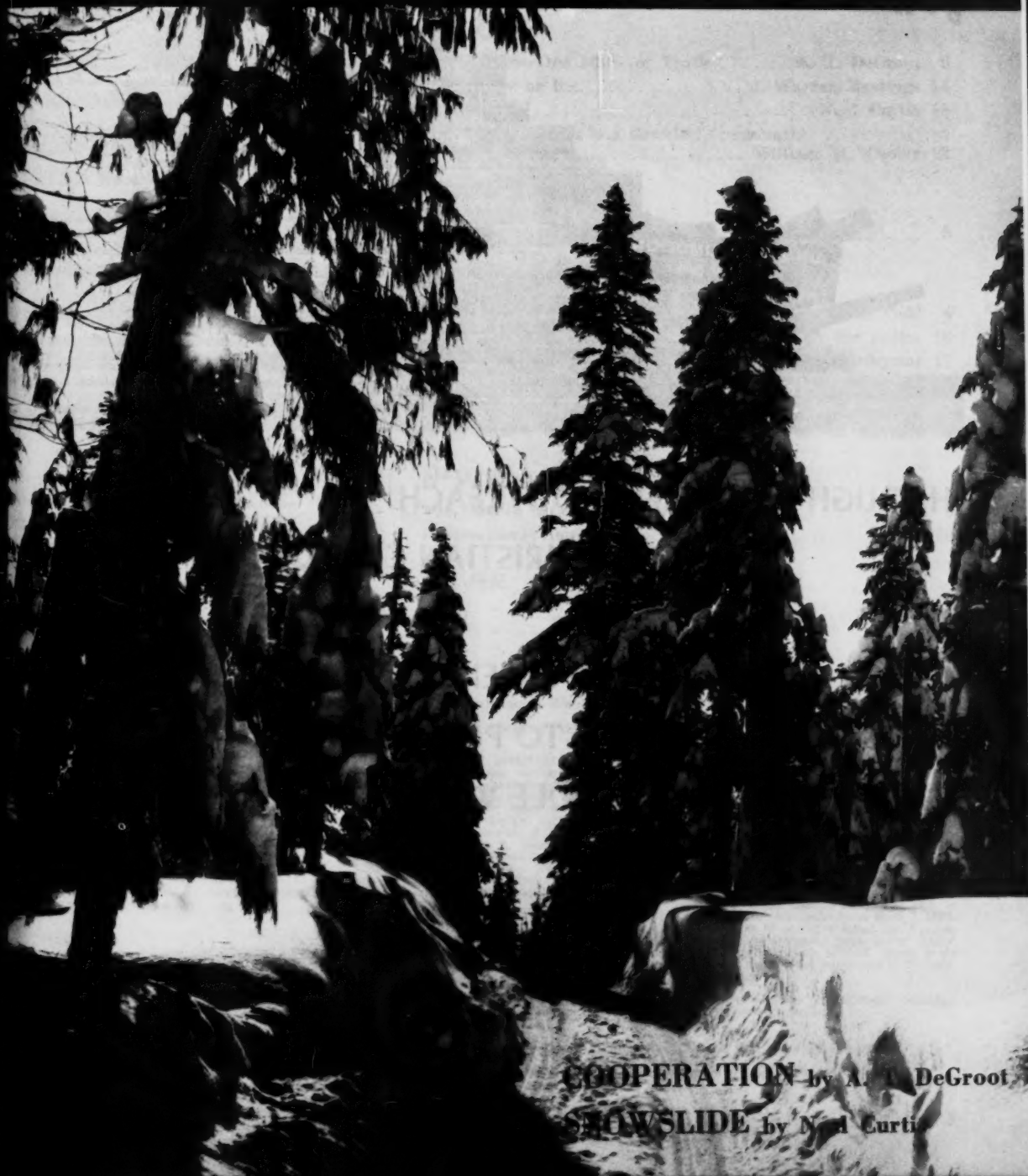


January 18, 1959

THE CHRISTIAN EVANGELIST

FRONT RANK

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



COOPERATION by A. T. DeGroot

SNOWSLIDE by Ned Curtis

*Building Together
With
God*



THROUGH THE UNIFIED OUTREACH
- - - OF THE CHRISTIAN CHURCHES

MOBILIZING THE UNITED STRENGTH
OF DISCIPLES OF CHRIST TO PROCLAIM
THE GOSPEL TO THE WHOLE WORLD

THE CHRISTIAN FRONT RANK

EVANGELIST

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A JOURNAL OF NEWS AND OPINION

ARTICLES

Cooperation—One Mark of Faith	A. T. DeGroot	6
Win Others or Die	J. Warren Hastings	14
Snowslide	Neal Curtis	18
A Growing Church in a Growing Community	William M. Cooley	22

EDITORIALS

They Do Listen	5
----------------------	---

FEATURES

A Faith to Live by	James Todd	4
Where the Scriptures Speak	by the Editor	16
Meaning for Today	Hunter Beckelhymer	17
Book Reviews		26
Letters		30
Let's Talk It Over	F. E. Davison	32

NEWS

The Church at Large	8
Brotherhood News	20

COVER

Cover	RNS
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A Faith to Live by

OUR weather bureau had been giving us weather reports "every five minutes before the hour" that afternoon on the high April winds crossing Texas Panhandle threatening severe thunder storms and perhaps tornadoes in some widely scattered areas.

I had frequently left my study table and gone to the window to scan the skies and to listen to the winds as they screamed and roared by the window, on to other places beyond.

Each time I lingered near the window I recalled the words of the Psalmist: "He it is who makes the clouds rise at the end of the earth, who makes lightnings for the rain, and *brings forth the wind from his storehouses.*" (Ps. 135:7.) "He came swiftly *upon the wings of the wind.*" (Ps. 18:10.) "Who makes the clouds thy chariot, who *ridest on the wings of the wind.*" (Ps. 104:3.)

When I turned away from the window and returned to the study table I recalled my experience a few years ago high up among the winds over the Texas Panhandle.

I made a flight with a friend to his ranch up in New Mexico not far from the Rockies. When he took off from the home of his brother near here he took off into a southwesterly wind. As he gained altitude he slowly circled and headed northwest at an altitude of 6,000 feet.

He pointed to the compass and told me that we would keep that direction on a direct line with his ranch home and would set down at the same point of the compass and that we would fly the entire distance at that altitude because we were "flying with the wind."

In one hour and twenty minutes the plane flew over his house and circled for a landing. Although the plane rose and dropped many feet frequently all of the time we were "flying with the wind" it never deviated from the course set by the compass and always near 6,000 feet.

On the return trip his plane flew at an altitude of 5,000 feet and ten miles north of the outward flight, again "flying with the wind."

A heavy rain cloud, above or beneath which we could not fly, forced us to land for one hour and twenty-five minutes. When we took off after the storm cloud drifted away the plane found its same course again, at the same point of the compass, and at the same altitude. Then back home again.

The Psalmist spoke also of "whatever passes along the paths of the sea." (Ps. 8:8.) Likewise on all of the chartered routes of the seven seas of earth the ships of all nations come and go safely from port to port because they follow "the paths of the sea."

When our satellites teach us to move safely in outer space it will be because they will have found how to orbit in the "paths" beyond the stratosphere.

Editorials

They Do Listen

WHAT ARE THEY doing in Washington? This is a common question, indicative of an all-too-common belief that a small group in the nation's capital "does" everything. This leaves no place for the citizen except to choose between two candidates at regular intervals, and then sit back while they "do" everything.

If citizens would only understand that the elected officials on all levels do what the people want done, then we would have a more responsible citizenship. Before you leap out of your chair and remark that they are not doing what you want done, ask yourself some questions.

These are the pertinent questions: "Does the official know how I personally feel about the matter that is up for a decision?" "Are there as many as 51 per cent of the citizens whom this official represents who feel the way I do?" "Does the official know that 51 per cent of his constituents hold this position?"

We have three specific illustrations why we believe that, if the answers to the above questions are in the affirmative, the legislative action can be determined. Others could be cited which indicate the same facts.

First, we call attention to the letter signed by Walter Cardwell, in the "Letters" column in this issue. A state department official says that almost half of the materials analyzed in a given month were findings of church groups.

The cynic thinks there is a catch somewhere and is sure that such officials are just being nice to the caller so they can get rid of him and get back to feathering their own nest. We have often wondered how such people imagine that the presumably dishonest leader plans to support himself after he bites the hand that feeds him. We have no balm for the cynic's boils.

The pseudo-biblicist thinks the church group should not have submitted findings to the state department in the first place. Church leaders should just get everyone converted (in a way approved by the speaker), and then, since officials are included in the "everyone," they would always do the right thing.

We have no patience with these self-appointed overseers of the Bible, who insist on

dividing churchmen into two groups: the true ones who teach the "personal gospel," and the false ones who also investigate the social and group implications of Biblical teaching. The word of God is not divided.

SECOND, we recall an experience of some years ago which illustrates most of the points raised above. We appeared as the spokesman of the city ministerial association before the city council, regarding closing hours for saloons. We sat by the representative of the brewers' association, waiting our turn.

In reply to our complaint, the mayor said, "This comes as quite a surprise. We are just trying to do what the citizens want. In all the years, this is the first time the churches have ever been represented at a hearing, while the brewers have their man here every time."

We were not able to convince him that 51 per cent of the voters opposed longer selling hours, and favored tighter control of sales. He was right. The ministers had no concerted interest from their congregations. This was partly our fault. We went away from the meeting convinced that the officials knew which way 51 per cent of the people would vote. *They did.*

If it is hard to believe that local officials listen to their constituency, the ones who sit in Washington seem much too far away to hear. The third illustration shows the fallacy of such a view. A few weeks ago we had lunch with a representative in Congress. The question was asked about the influence of mail on the way one voted. The answer was forthright and left no room for doubt.

We were told that a personal letter on any subject was received with respect. Half a dozen letters in the same tone bring increased interest. A hundred letters are "cause for alarm." And, if several representatives get a few hundred letters a "trend" is in the making.

Petitions are read with less seriousness. *Personally composed letters* do the job. Christians should give thought to what kind of social and political life is in accord with Christian ethics. Christians should inform those they elect of their views.

Our Grand Design III

Cooperation: One Mark of Faith

By A. T. DeGroot

AFTER the final defeat of Napoleon at Waterloo the Congress of Vienna in 1815 established the terms of European peace. Ignoring the lessons of the American and French revolutions the statesmen enjoyed for perhaps the last time in history the "old-time religion" of royal legitimacy, and parcelled out the real estate without any respect for the vast populations. These were considered chattels like barns and live stock. It is interesting to compare this action with the peace conference at the end of World War I. H. A. L. Fisher in his *History of Europe* (1935) says:

The settlement of 1920 created new republics, redistributed frontiers, accepted the dissolution of the old Austrian Empire, and built up a Europe on that principle of self-determination which had been preached by the French Revolutionaries, but was afterward long lost to view. To the Congress of Vienna the principles of President Wilson would have been anathema. Guided by Metternich, Talleyrand, and Castlereach, it held that the well-being of Europe was to be secured not by compliance with the assumed wishes of the peoples concerned, but only by punctual obedience to legitimate authority.¹

This article, adapted from an address by Dr. DeGroot before the 1958 assembly of the International Convention in St. Louis, is the third in a series. The final article will be published next week.

¹Quoted by Winston Churchill, *History of the English Speaking People*, III, 384, Dodd, Mead and Co.

The Disciples of Christ represent the largest religious body in the world born on this side of the Age of Revolution. We take just pride in our precious freedom. It was purchased at a high price by our forefathers. Alexander Campbell was the grandson of a man born into a state Roman Catholic church, who broke those bonds at risk in the birth days of liberty. Only in America have we really prospered, for it is still true that in other lands ancient state churches cling desperately to the remaining crumbs of their former monopolies, where they prejudice and hinder the progress of the younger bodies.

It is not surprising that people who have purchased their freedom at a great price would guard it jealously against even the faintest signs of danger. I have sat in the Sunday morning worship services of some of our churches in England that had a minister but required him to be seated in the congregation until the elders had conducted all of the worship except the sermon, when the minister was then allowed to occupy the pulpit. Our early Americans looked with suspicion upon all specialists. In 1784 a constitution was written for the proposed State of Frankland, in what is now eastern Tennessee, and it decreed that members of the legislature might never include "ministers of the gospel, attorneys at law, and doctors of physics."

I

Every benefit has its cost, however, and it was not long before we realized that our liberty re-

quired an increasing amount of responsibility. It is a truism that "you don't get something for nothing," so success and progress in the local congregation meant duties and obligations for a large body of workers. We had functional committees long before the terms were invented. In his early days in America Alexander Campbell still cherished some remnants of feeling that each local church could initiate and direct all duties and concerns of the whole Christian faith. In a testy bit of satire he wrote in the first issue of the *Christian Baptist*:

Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress of a Sunday School. They knew nothing of the hobbies of modern times.

However, it was precisely this distribution of duties which won for us our victories. The broad base of active and involved church workers created the psychology by which even today we feel that

the terms "clergy and laity" border close on the language of Ashdod. It is possible that most of us, as Protestants, are unaware of how envious the Roman Catholic clergy is of our Protestant lay leadership in church work. They must depend entirely upon a professional group of nuns and priests for the vast work that is done by our Sunday school teachers—to name only one group. The education in the Bible and religion that our teachers get by preparing to teach represents a bulwark of intelligent faith that is utterly lacking in the other system.

This, indeed, is the genius and value of the program of visita-

bers one of another," the Scripture informs us, and the need of one is the concern of all. If a frontiersman's barn burned, his neighbors joined in a new barn-raising. If a church building was destroyed, it became a duty and privilege of a brotherhood of like faith to restore the house of worship. The rush of settlers into new land was followed by haunting cries of longing for the preaching of the Word. Who would go? Who would bear the cost? The answer was plain: all must share in going, through all sharing the labor and the cost. Our lives are not our own, and the church is not alone the clergy.

If we count our separate exist-

organ, anti-society Churches of Christ. Let us give them credit for having the courage—or the pharisaism—of being willing to say that they and their brethren are the only Christians in the world. This is a direct contradiction of the historic slogan of our brotherhood, which says, We are not the only Christians; we try to be New Testament Christians only.

I lift this distinction up as clearly as I can because it is an index to a major problem in our brotherhood life today. Perhaps it is because of war-weariness in the nation around us, or doubt of our national ability to fill the new role of World Leadership, but for some reason or group of feelings we stand hesitant as churches about the means and the organizations and the methods we should employ in our crusade for the larger Kingdom. Now, such hesitancy is a problem of the mind and spirit; surely we have never commanded more substance or power as a people. The one thing we need is a deep conviction about our Christian and our natural or human duty in a world which is still 70 per cent non-Christian.

Fortunately, the guidance and leadership for our duty today was given, and given clearly, by no less an authority than the principal founding father of our movement, Alexander Campbell. It can be summarized in the caption of these remarks: cooperation itself is a part of the substance of our faith. The mature Christian—and the mature American patriot—is the one who realizes that only by joining hands and sharing ideas can we possible match and turn back the dark powers of evil and sin and human misery and despair which afflict our world. As D. Ray Lindley shows in a valuable chapter (V) of his book, *Apostle of Freedom*, cooperation is the Christian statesmanship which is the key to victory for our faith. If that chapter could be distributed in pamphlet form among our workers and students, it would

(Continued on page 15.)

Your Church Is Far More Than the Congregation that Meets at Main Street and Independence Avenue

tion evangelism. We ministers who are admittedly giants of the pulpit may hesitate momentarily at this point—but we cannot deny the virtue of a program which sends out scores of teams of gospel heralds who talk the humble language of everyday life, in natural family settings, while presenting the claims of the Master. The wisdom of religious democracy is in the multiplication of witnesses. He is the greatest preacher today who inspires the largest number of informed men and women of contagious faith to share his role as herald of the Good News.

II

Our very success as a growing fellowship of free Christians soon revealed to us new duties and larger problems. We are "mem-

ence as a people as beginning in 1830, we see how quickly the demands of our responsibility for common action were clearly discerned. The brethren of Eastern Pennsylvania gathered in 1834 to discuss the claims of their missionary obligations, and the whole of Indiana was invited to a similar rally in 1839.

Since these were new kinds of meetings, with new demands for action, it is not surprising that some voices were raised in question. Jacob Creath was only one among us who wanted each local church to refuse joint action with other local churches for fear of raising up ecclesiastical specialists as overlords. His logical spiritual descendants were Tolbert Fanning, David Lipscomb, and other editors who led the way in the separation of the anti-



Publication Announced

Discover Fourth Gospel Manuscripts

NEW YORK—Publication of two recently discovered ancient manuscripts of John's Gospel, one in Greek and the other in Coptic, was reported at the American Textual Criticism Seminar held here in connection with the annual meeting of the Society of Biblical Literature and Exegesis.

One of the manuscripts contains the latter portion of John in Greek and dates from about 200 A.D., and the other, most of the gospel in the Bohairic dialect of the Coptic language, written in the fourth century.

Their publication was announced by Dr. Bruce M. Metzger, professor of New Testament language and literature at Princeton (N. J.) Theological Seminary.

He also disclosed the acquisition of another ancient Coptic manuscript—the First Epistle of Peter in the Sahidic dialect—believed to date from the third century; and three-fourths of the Commentary of St. Ephraem on a Harmony of the Gospels which weaves together into one narrative the four separate gospels. The commentary is in the Syriac language and dates from about 500 A.D.

The Epistle was obtained by the University of Mississippi and the commentary by Sir Chester Beatty, a British collector of antiquities.

Dr. Metzger, chairman of the seminar, which comprised Protestant, Roman Catholic and Jewish scholars, said the Greek fragments of John's Gospel were published by the Bodmer Library of Geneva, after it had acquired them from an antiquities dealer in Egypt. These fragments, nearly 1,800 years old, are part of the Papyrus Bodmer II, the oldest known manuscript of any considerable extent of the Greek New Testament, he said.

They are surpassed in age, he noted, only by a small leaf of papyrus containing a few verses from John's Gospel, now in the Rylands Library of Manchester, England, which is usually dated in the first half of the second Christian century.—RNS

\$128,769,000: Relief

WASHINGTON, D. C.—American religious and voluntary organizations contributed \$128,769,000 worth of relief and rehabilitation supplies to needy persons overseas during the fiscal year of 1958, the Department

of State announced here.

The International Cooperation Administration (ICA) aided the religious and voluntary groups by contributing \$25,886,734 to defray the costs of ocean transportation.

Much of the food that was distributed abroad was donated to the agencies by the U.S. Department of Agriculture from surplus food stocks acquired in price support operations.

Church World Service, an interdenominational Protestant agency, distributed some \$17,700,000 worth of food, clothing, and medical supplies.—RNS

National Council President

Spain, Africa Tour

MADRID—A 850-mile flight in an Air Force C-47 brought Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches in the U.S.A., back to the Torrejon air base here, starting point of his Christmas visit to American servicemen and women and their families in Spain and North Africa.

He arrived from Ben Guerir air base in Morocco in time to deliver the final sermon of his tour at the Madrid Air Force's chapel. He returned by commercial plane to the United States in time to spend New Year's Day with his wife and other relatives at Worcester, Mass.

Dr. Dahlberg left Ben Guerir, southernmost of the eight Air Force and Naval bases he visited, after preaching to a congregation of 250 at a chapel service conducted by Chaplain (Maj.) George R. Treese. He cut a large birthday cake at a dinner honoring him on his 66th anniversary.

In his sermon, Dr. Dahlberg said America's religious life has been "buried under a funeral coverlet of ritualism and formalism."

"We have forgotten," he stated, "the fountain of our faith, the Bible, and the God of our fathers."

Urging dedication to a new pro-

gram of moral and spiritual living and a prayerful, penitent return to God, Dr. Dahlberg said it must be a source of concern that the nation "is going downhill morally and physically."

He cited as evidence the increase of alcoholics to six million, the rise in hoodlumism and gangsterism, and the break-up of family life.

"This is the greatest moral challenge facing America," he said, "the challenge to each of us to become new by complete surrender to Jesus Christ as Savior and Lord, Who said, 'I make all things new.' This is the message of Christianity to those who will kneel at the Cross and receive Him."—RNS



—RNS

Edwin T. Dahlberg, National Council of Churches' president (left), and Donald C. Bolles, the Council's public relations executive, who spent Christmas season touring Spain and North Africa, where Dr. Dahlberg spoke at several military bases.

Anti-God Effort by Reds

BERLIN—Communist newspapers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and notices.

For instance, many papers no longer print the name of the officiating pastor. Or if the relatives insist that the clergyman's name be mentioned, the papers refer to him as "Mr." X. This policy is obviously intended to keep readers in the dark as to whether or not a church funeral has taken place.—RNS

Peace Prayer Stamps

WASHINGTON, D. C.—"Pray for Peace" stamp cancellations were used in more than 1,000 U.S. post offices during the Christmas season, postal officials said here.—RNS

**Christians Must Refuse
Says Peter Brunner**

No Nuclear War!

GENEVA—Christians must refuse to take part in the use of nuclear weapons in any future world war, Dr. Peter Brunner of Heidelberg University, West Germany, said in an article in *Lutheran World*, quarterly periodical of the Lutheran World Federation.

"Among Christians who are well aware of what God's will is regarding the function of the power of the sword, there should be no difference of opinion about the fact that there can be no justification for the actual use of these bombs in a third world war," he said. "There must be no world war fought with nuclear weapons!"—RNS

Ruling Affects Churches

Milk Bars Exempt

WASHINGTON, D. C.—Clubs and "milk bars" which serve non-alcoholic beverages and provide space for dancing will be exempted from the 20 per cent Federal cabaret tax effective January 1, if they meet certain conditions, the Internal Revenue Service announced here.

The IRS listed four conditions which must be met to qualify for tax exemption. Clubs may not allow alcoholic beverages to be served or consumed on the premises but only light refreshments, such as snacks and soft drinks.

At the same time, Internal Revenue called attention to the fact that taxes collected on admissions to lectures, concerts, movies, and athletic events are being abolished effective January 1 whenever the admission is less than one dollar. For admissions over \$1.00, the 10 per cent tax applies, but only to that portion in excess of \$1.00.

The new tax regulations will affect many churches and other non-profit groups which operate "teen canteens" or sponsor concerts and lectures for which admission is charged.—RNS

Congregational Hymnal

BOSTON—First editions of the new *Pilgrim Hymnal* of the Congregational Christian Churches are being distributed by the Pilgrim Press.

Regarded as a major publishing event in Protestantism, the Hymnal was compiled during the last five years by a group of leading musicians and churchmen.

It contains 456 hymns, including selections from the *Geneva Psalters* and the *Bay Psalm Book*, 50 pages

of choir and service music, 50 pages of worship aids, 48 Psalter readings and 28 unison readings.—RNS

Hit School Observances

Jews Vs. Christmas

NEW YORK—Public schools should present only nonsectarian programs in recognition of religious holidays, the Anti-Defamation League of B'nai B'rith said in a statement adopted by its National Commission in annual session here.

The statement contended that "sectarian observances of religious holidays" have no place in the pub-

lic school. It called for a "distinction in the public schools between religious observances and programs devoted to the cultural aspects of these holidays."—RNS

Pentecostal Headquarters

FRANKLIN SPRINGS, GA.—Ground was broken here for a \$250,000 headquarters building for the Pentecostal Holiness Church.

Also to be housed in the new building, which will be occupied in the summer of 1959, will be the Church's publishing house, Advocate Press.—RNS

Hiram College Announces Scholarship Awards for Students Entering College September, 1959 . . .

Hiram extends a special invitation to the graduating seniors of the churches of our Brotherhood to consider the attractive scholarship opportunities available to beginning freshmen next fall. The program is as follows:

A sixty-seven thousand dollar program of 48 scholarships which recognizes outstanding academic ability and character, and gives consideration to financial need—

a. FRESHMAN SCHOLARSHIPS

20 scholarships, ranging from \$500 to \$2,000, equally apportioned over a four-year period, will be awarded. Candidates should demonstrate outstanding abilities and accomplishment in high school.

The amount of the award depends upon the financial need of the students selected. Each applicant should be interviewed by the Scholarship Committee or representative of the College.

Applications for these scholarships must be received by February 15, 1959.

b. COMPETITIVE SCHOLARSHIPS

20 scholarships, ranging from \$500 to \$2,500, equally apportioned over a four-year period, will be awarded on the basis of tests administered on the Hiram College campus on Saturday, March 21, 1959.

A candidate must have a B or better average by the end of seven semesters or must be recommended by his high school principal or guidance counselor.

Applications for these scholarships must be received by March 14, 1959.

c. REGIONAL SCHOLARSHIPS

8 full tuition scholarships for each of four years. Two are awarded in each of four regions of the United States—northeast, north central, south, west.

Eligibility is based upon superior academic achievement, unusual qualities of leadership, and financial need.

Applications for these scholarships must be received by February 15, 1959.

Candidates for any of the scholarships should request a registration form by writing to: Aaron H. Kelker, Director of Admissions, or to Willis R. Jones, Director of Church Relations, Hiram College.

SURVEYING THE NEWS

Council Leader

BOSTON—Dr. David H. Stowe of Newton Centre, Mass., educational secretary of the American Board of Commissioners for Foreign Missions, has been named secretary of the new Commission on Theology of Mission of the World Council of Churches and the International Missionary Council.

Composed of 25 Protestant theologians, the commission will help prepare for the meeting of the World Council and the IMC in Ceylon in 1961, at which the two bodies will merge.—RNS

Works of Luther

MUNICH, GERMANY—A move to increase dissemination of literary works by and about Martin Luther was announced at the annual meeting of the Martin Luther Association here.

Founded at Wittenberg on Reformation Day in 1918 by Rudolf Eucken, noted German philosopher, the association endeavors to promote a better understanding of Martin Luther and his works. Toward this purpose the group publishes several periodicals containing the latest findings of Luther research.—RNS

New Converts

WASHINGTON, D. C.—Nearly all of the 30,000 Indians and 16,000 Eskimos in Alaska have been converted to Christianity, a Roman Catholic missionary who has served in the 49th state for two years reported here.

Father Pasquale Spoletini, S. J., said that about one-third of the converts are Catholics. He was here en route to Bethel in western Alaska, where his mission is located, after spending a year in Italy pursuing advance studies.—RNS

Bishop's Warning

BERLIN—Dr. Otto Dibelius, head of the Evangelical Church in Germany, raising his voice against the Soviet plan to make all of Berlin a demilitarized free city, said here that the church "must warn those concerned against bringing new coercion upon the world."

He said the Russian proposal was a means of "enforcing new conditions upon 2,000,000 West Berliners and finally also on 50,000,000 West Germans without asking them whether they want these conditions or not."—RNS

Lutherans Plan

ATLANTIC CITY, N. J.—Organization of 70 new congregations in the U. S., Canada and Alaska during 1959 is planned by the Board of American Missions of the United Lutheran Church in America, it was announced at the board's quarterly meeting here.—RNS

Episcopal Bishop

WASHINGTON, D. C.—Arthur Carl Lichtenberger of St. Louis, Mo., was installed as presiding bishop of the Protestant Episcopal Church in colorful rites at Washington Cathedral here Jan. 14.

Bishop of the Diocese of Missouri, he is the 21st presiding bishop of his church in the United States and was the third to be installed in Washington Cathedral.—RNS

Sinful Driving

MINNEAPOLIS, MINN.—Minneapolis religious leaders were asked to remind their people that bad driving is morally wrong.

Mayor P. Kenneth Peterson proclaimed a period in December as a time in which the clergymen were to "bring to the attention of their congregations the sinful implications of man's behavior behind the wheel of the automobile."—RNS

Aged Creativity

MINNEAPOLIS, MINN.—Making life creative for aged persons rather than providing only rocking-chair comfort for them is the new objective of church-sponsored programs for the aged, according to an expert in the field.

Henriette Lund, New York, retired welfare consultant for the National Lutheran Council, said many church institutions for the aged are now geared to providing such interest and activity.—RNS

"Selling" Religion?

ATLANTIC CITY, N. J.—The meaning of the Christian community and its Gospel is too often distorted by modern techniques to "sell" religion, a theology professor charged here.

Dr. Roger Lincoln Shinn of Vanderbilt University Divinity School, Nashville, Tenn., pointing out that the world is "nervously looking for the new"—in cars, rockets, satellites, suburban developments, personality sciences and amusements—said the churches themselves suspect that some people are bored with the "old, old story" of the Gospel and try to "refurbish" it.

He addressed the National Council of Churches' Division of Home Missions' ninth annual assembly here.

"The god of the juke box," Dr. Shinn declared, "is not the God of our Fathers. The god of the hidden and unhidden persuaders, who urge us to claim him as a weapon against 'atheistic communism,' is not the high and holy one who inhabits eternity. The vague somebody 'upstairs' is not the God who so loved the world that he gave his only son."—RNS

102nd Birthday



—RNS

Dr. Arthur J. Brown, secretary emeritus of the Presbyterian Board of Foreign Missions and pioneer in the ecumenical movement (left), celebrated his 102nd birthday at a luncheon in his honor in New York. Presenting a gift book is Dr. Charles T. Leber, general secretary of the commission on ecumenical missions and relations of the United Presbyterian Church in the U.S.A. Dr. Brown is treasurer of the Church Peace Union.

Wife and Sister of Slain Missionaries Revisit Indians

New Acura Chapter

PHILADELPHIA, PA.—The wife and sister of two American Protestant missionaries slain by "stone-age" Acura Indians in the jungle of Ecuador less than three years ago have returned to civilization after 53 days deep in the Ecuadorian jungle making friends among the savage tribe to show it a better way of life.

They are Mrs. James Elliot, of Moorestown, N. J., and Miss Rachel Saint of Huntingdon Valley, Pa.

Their acceptance by the Aucas, reported in an article in *Eternity*, an evangelical magazine published here, is believed to be the first friendly reception of outsiders by the tribe since 1668 when a Jesuit missionary worked among them and came out unmolested after several years.

Mrs. Elliot, who was accompanied by her three-year-old daughter Valerie, was supported by the Plymouth Brethren. Miss Saint serves under the Wycliffe Bible Translators of Glendale, Calif.

Having studied the Warani language of the Aucas with three native women who fled the tribe because of "repetitious" killings, the two missionaries trekked into the settlement after the tribeswomen re-visited their people to assure them that the foreigners wanted to be their friends.

The Aucas invited the American women to live with the tribe and built homes for them. Asked why they slew the five missionary men, the Indians were reported as saying they thought they were enemies and "wanted to eat us."

Equipped with a two-way, short-wave transistor radio, the women keep in contact with the Missionary Aviation Fellowship base at Shell Mera at the edge of the jungle. Planes of this service regularly dropped food to them.

After a short rest, the women plan to return to the Aucas. Other missionaries may go with them.

The five missionaries killed while on an evangelistic mission to the South American tribe in January, 1956, were Nate Saint, brother of Rachel, Huntingdon Valley, Pa.; James Elliot, Portland, Ore.; Peter Fleming, Seattle, Wash.; Edward McCulley, Jr., Milwaukee, Wis.; and Roger Youderian, Billings, Mont.

Mrs. Elliot has written two books, *Through Gates of Splendor*, an account of the lance murders of the men missionaries, and *Shadow of the Almighty*, a biography of her late husband.—RNS

Record Attendance

Military Chapels

Chapel attendance of Air Force personnel and their families for the fifth consecutive year passed the 11 million mark during Fiscal Year 1958, it was announced by Chaplain (Major General) Terence P. Finnegan, chief of chaplains, United States Air Force.

The year's attendance figures included 9,908,444 at services conducted by Air Force chaplains and 1,635,996 at services conducted in Air Force chapels by civilian clergymen, serving as auxiliary chaplains.

Sunday school and religious education classes showed an increase of more than 200,000 over the previous high established in Fiscal Year 1957. During the last fiscal year more than 4,634,600 attended these classes.

Brotherhood Week

NEW YORK—Cornelia Otis Skinner, prominent actress and author, has been named national chairman of community organizations for Brotherhood Week, Feb. 15-22.

Her appointment was announced here by George B. McKibbin, Chicago lawyer who is national chairman of the Week, sponsored by the National Conference of Christians and Jews.—RNS

John Ross in N.C.



—Photo by Charles A. Clark, courtesy of Firestone Textiles

Dr. John E. Ross, Disciples' missionary to the Belgian Congo, left, had his first look at operations of a textile factory when he toured Firestone Textiles at Gastonia, N. C. Dr. Ross of NBC television fame be-

cause of the success of "Monganga," a film relating to Disciples' missions activity, was in North Carolina for a tour of speaking engagements.

In the above photo he is shown with Mrs. J. B. Reeves, plant first aid nurse and Louis Filewood, Jr., minister of First Christian Church, Gastonia.

The physician-evangelist made several appearances in churches and on radio and television in the Charlotte-Gastonia area.

Committee at Work

Lutheran Merger

A six-man special committee has begun drafting a constitution and by-laws for the new 3,000,000-member denomination to be formed by a merger of four Lutheran bodies.

The Constitution Committee has been given the go-ahead signal by the 46-member Joint Commission on Lutheran Unity.

Plans for the merger have been approved by the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church (Suomi Synod) and American Evangelical Lutheran Church.

First drafts of the constitution and by-laws are expected to be presented to the joint commission at its next meeting at Chicago, March 5-7.

The committee "hopefully expects" to have the document ready in final form by the middle of 1960. At that time it will be submitted for approval to the conventions of the four merging groups.—RNS

Lutheran University

THOUSAND OAKS, CALIF.—A new \$15,000,000 Lutheran university here will be named "Ventura University" after the county in which it will be situated.

While the entire campus will not be completed for 15 years, the first section, to cost \$4,000,000, will be opened in 1961 or 1962. The completed university will cover 206 acres 45 miles northwest of Los Angeles.—RNS

Chautauqua Leader

CHAUTAUQUA, N. Y.—The appointment of Dr. Henry Smith Leiper as director of the department of religion at Chautauqua Institution has been announced. He succeeds Dr. Alfred G. Randall of Jamestown, New York. Dr. Randall's retirement and Dr. Leiper's appointment were effective as of Jan. 1.

Announced by National Council

Expanded Ministry in National Parks

A Christian ministry for the national parks of the United States has been expanded to include four new areas, raising to thirty the number of areas that will be provided with a Christian ministry through the cooperative efforts of the department of evangelism of the National Council of Churches and local Christian ministry committees.

Shadow Mountain Recreation area in Colorado, Shenandoah National Park in Virginia, Doughton Park area of the Blue Ridge Parkway in North Carolina, and the Badlands National Monument in South Dakota are the four new areas. Approval of the work came from the Committee for a Christian Ministry in the National Parks of the National Council of Churches. Warren W. Ost is director of the program.

The committee, under the chairmanship of Dr. H. Conrad Hoyer, of the National Lutheran Council of Chicago, also approved the establishment of an additional year-round chaplaincy in Zion National Park in Utah starting in 1959.

The committee also approved the request of the Girl Scouts of America for pastoral leadership at the Girl Scout Colorado Springs, Colo., roundup from July 3 to 14, in the summer of 1959.

The 1959 program of the national parks Christian ministry will send 142 seminary and college students to assist in the work in the 30 national park areas.

The Committee for a Christian Ministry in the National Parks, and the local Christian ministry committees work with the National Park Service of the United States Department of the Interior.

Grand Canyon, Ariz.; Sequoia, Calif.; Yellowstone, Wyoming; and Yosemite, Calif., have resident ministers. Student interns work in Yosemite and Death Valley National Parks. Authorization exists for work in Everglade National Park in Florida and the Virgin Islands National Park.

"It is our hope," Dr. Hoyer said, "that this will provide a Christian ministry program in our National Parks that will have a deep rooting in the concern of the 33 constituent denominations of the National Council of Churches."—NCC

East Asia Unity

JAFFNA, CEYLON—"Witnesses Together" will be the theme of the first assembly of the new East Asia Christian Conference which will meet at Port Dixon, Malaya, May 14-26, 1959.

The working committee of the

East Asia Christian Conference "in process of formation" met at Jaffna Nov. 1 and 2 to make plans for the forthcoming assembly which will be attended by 150 delegates from all Asian countries and 25 observers.

At the assembly the John R. Mott Memorial Lecture Series will be launched, honoring the late pioneer of the ecumenical movement.

**Conference Feb. 9-10
In St. Louis**

Protestants United

The National Conference of Protestants and Other Americans United for Separation of Church and State will be held in St. Louis, Mo., Feb. 9-10. Sessions will be held at the Third Baptist Church, 620 North Grand Ave., and the Scottish Rite Cathedral, 3637 Lindell Blvd.

The theme of the conference will be "Church and State in a Free Society."

The opening session will be a clergymen's conference at Third Baptist Church, featuring an address by Dr. Harold E. Fey, "Can Catholicism Win America?"

At the opening luncheon in the dining room of Third Baptist Church, Dr. Frederick C. Fowler of First Presbyterian Church, Duluth, Minn., will discuss "Mounting Inter-Faith Tensions." The afternoon address will be given by Dr. Oswald C. J. Hoffman, Director of Public Relations, Lutheran Church—Missouri Synod, New York City, who will discuss "A Look at Church-State Separation."

Evening speakers will be Dr. Dick Houston Hall, pastor of First Baptist Church, Decatur, Ga., on "Many Faiths—One Freedom"; Bishop Eugene M. Frank of the Methodist Church, St. Louis area, "A Free Church in a Free State," and Dr. Roy L. Laurin, pastor of Eagle Rock Baptist Church, Los Angeles, Calif., "Our Vanishing Freedoms."

Featured speakers at the Tuesday daytime sessions will be Dr. Glenn

L. Archer, executive director of POAU, whose topic will be "Religion and the U. S. Presidency," and Jesse K. Lewis, attorney in the famous Bradfordsville, Ky., school case, who will discuss "Clerical Blueprint in the Blue Grass."

The second morning session on Tuesday, "Church and State in the Courts," will present a panel of attorneys who will discuss developments in church-state law. The Mill Creek case, involving the expansion program of St. Louis University, will receive full discussion at this session.

Those interested in further information should write to POAU, 1633 Massachusetts Ave., N. W., Washington 6, D. C.

Stamp Honors Theolog



—Religious News Service Photo

WEST BERLIN—This stamp, honoring Protestant theologian Dr. Friedrich Schleiermacher (1768-1834) is one of a series being issued by West Berlin to hail "Great Men of Berlin." Although born in Breslau (now in Communist East Germany), Dr. Schleiermacher spent most of his working life as dean of the theological faculty at the University of Berlin. Regarded as the father of modern Protestant theology, he was also one of the founders of the ecumenical movement, making many efforts to develop understanding between the Lutherans and Calvinists of his day.

Greenland Stamp

Another recent stamp honoring one in the field of religion was issued by Greenland. It honors Bishop Hans Egede of Norway who was the leader of the modern settlement of Greenland. As a Christian missionary, he went to Greenland in 1721, centuries after earlier civilization died out.

38,606 Abroad

Missions Report

PITTSBURGH, PA.—A total number of 38,606 Protestant missionaries are serving in countries around the world, it was reported at the ninth annual assembly here of the National Council of Churches' Division of Foreign Missions.

This figure represents an increase of 300 per cent over the number in 1903 and 50 per cent over that for 1936. Of the 38,606 total, nearly 11,000 are supported by missionary agencies of the 44 denominations affiliated with the NCC division.

Japan now has the greatest number of North American missionary societies with a total of 97, while India is a close second with 95. Next comes Taiwan (Formosa) with 52 agencies, compared to two before the last war. In the tiny area of Hong Kong, there are 46 mission organizations.

The report said the most notable increase has been in sub-Sahara Africa where the percentage of all American missionaries has risen from 23.8 per cent in 1952 to 31.87 per cent in 1958.

It cautioned, however, that within a few years "the tides of nationalism and independence on the great continent of Africa may affect the number of American missionaries accepted."

"An increasing number of mission boards," the report noted, "are thinking of their workers now not as missionaries in the old sense but as fellow-workers with the churchmen and churchwomen in the so-called younger Churches." These Churches are indigenous Christian bodies formed within the last few years in Asia and Africa.—RNS

Reds Woo Vatican

Moscow—The Moscow Radio, in an Italian-language broadcast, declared that "a real possibility exists for the Vatican and the USSR to make contact and to collaborate in defense of peace and for the realization of the hopes of mankind."

The station insisted that despite ideological differences between the Soviet Union and the Roman Catholic Church "co-existence" is possible between communism and catholicism. It said all men of good will can collaborate "irrespective of their ideologies."

Its broadcast contained a number of references to Pope Pius XII in which praise was mixed with cen-

sure.

It lauded the Pope for his stand against atomic and nuclear weapons. However, it added that "unfortunately nothing came of these appeals in the way of practical activities by the Vatican and by the parties which draw inspiration from the Catholic faith for these appeals."

Furthermore, the station charged, the Vatican "supported a policy of open and declared support for the most reactionary and aggressive imperialist quarters."

It said "the hopes has been expressed that the new Pope would take more interest in religious matters and less in the political."—RNS

Over Race Issue . . .

Methodist Split?

LITTLE ROCK, ARK.—Some 300 Arkansas Methodist laymen indicated here that they would favor a split of Southern members from the Church if it does not change its policy favoring integration.

The laymen, from nine cities, met here to form a Council of Methodist Laymen for Little Rock and for Arkansas.

A statement adopted by the new council said, "We believe that consideration should be given to reconstituting The Methodist Church South if the present governing body insists upon policies and actions which the council opposes."

The statement was read by the group's chairman, William H. Sadler of Little Rock. It noted that "we do not approve the use of church organizations or facilities to promote socialistic, communistic, atheistic theories or un-American activities as is now being done."

In addition, it put the council on record as opposing secret meetings within the Church and said it should not "encourage, endorse, aid, abet or use its pulpits to promote race mixing or any phase of the un-Christian and un-American doctrine of One-Worldism."

Former Governor Homer M. Adkins of Arkansas, one of the speakers at the meeting, said that "if the churches and their boards stiffen their backbones and say no, they can control the integration situation."—RNS

Lenten Evangelism

ST. LOUIS, MO.—Plans are being mapped for an intensive 1960 Lenten evangelism mission in North America by the 5,000 congregations of the Lutheran Church-Missouri Synod, an official of the denomination said here.

Typical of these missions, inaugu-

rated by the synod in 1955, is one in which Milwaukee area congregations have just reported winning nearly 1,000 new adherents in six months last year, Mr. Waech said.

Robert C. Boedecker, general chairman of the Milwaukee campaign, said the 1,000 new adherents included more than 400 persons without previous church affiliation who completed religious instructions and were confirmed and more than 500 children baptized.—RNS

"First" for Woman

PITTSBURGH, PA.—Dr. Clara M. French of New York, a Methodist missions executive, became the first woman to be elected chairman of the National Council of Churches' Division of Foreign Missions at its ninth annual assembly here.

She is executive secretary for China and Southeast Asia of the Methodist Woman's Division of Christian Service. As the new chairman she succeeds J. Clinton Hoggard, secretary-treasurer of the African Methodist Episcopal Zion Church's Department of Foreign Missions, Washington, D. C.

Dr. Virgil A. Sly of Indianapolis, Ind., a Disciples of Christ missions official, remains as chairman of the Division of Foreign Missions' executive board.—RNS

Faith for an Era

BOSTON, MASS.—Religion is more urgently needed in the satellite era than ever before, but must be of "stronger stuff" and embrace all mankind, a symposium of 10 faculty members of the Boston University School of Theology agreed here.

The symposium, on the question "What Is the Place of Religion in the Satellite Era?" was headed by Dr. Walter G. Muelder, dean of the Methodist seminary.

Dr. Muelder said technological developments do not disprove religion or dispose of its basic function but "dramatize the practical need for religions to demonstrate the universal quality," which he said many of them claim.

"Religion," he added, "needs a rebirth of global compassion."—RNS

● Delegates to a two-day meeting of the Coordinating Council of The Methodist Church in Los Angeles accepted in principle the possibility of merger of the denomination's three social action boards.

These are the Board of World Peace, the Board of Social and Economic Relations, both of Chicago, and the Board of Temperance, of Washington, D. C.—RNS



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by J. Warren Hastings

Minister, National City Christian Church
Washington, D. C.

"Win Others or Die"

ONE RAW December day, a dozen of us sat in a hotel room in St. Louis. Several of those ministers and lay church workers present were specialists in the field of evangelism. The theme of our meeting was: How to win new people to the Church of Jesus Christ. The thinking of all present had been challenged throughout the day. Our leader, a man whose soul is aflame for new souls, summarized: "We either win others for the Church of Jesus Christ or that church will die. We are not winning others to the church as fast as the population of the country is growing. It is doubtful if we are winning adherents to our Master as fast as a cigarette company is making customers for its product. If it were not for our tremendous faith in God, and the power of His Holy Spirit to awaken us, we could no longer say we are on the side which will ultimately triumph. We have

come upon a sorry time indeed."

"Why do you think we win so few people for Christ?" someone inquired of him.

"It is because our people are lethargic," he answered. "They are satisfied with the status quo. They are trying merely to hold the line, as though that were possible. A church either goes forward or backward, it never stands still. The people must change their attitudes to Christ, His church, and man before there will be a great surge forward by His institution."

"What do the people need to do first?" we asked.

"The people must become aware of the vital need of everyone for Christ in their lives. They cannot keep Christ for themselves unless they try to give Him to others. They must bear witness to the work of His Saving Grace in their lives. They must pray that the hot coal of divine enthusiasm be laid upon their tongues, and then go out into the byways to tell the story.

RELAX . . .

Nobody Home

"For weeks," complained the committee chairman to the secretary, "I couldn't find out where my husband was spending his evenings."

"And did you catch him, at last?" gushed her friend.

"Well, yes," was the reply. "One evening I stayed home, and there he was."

Black Spots

I saw three black spots on the moon,
No one could tell me why;
I held a mirror to my face,
And found them in my eye.

Frank Johnson Pippin

Be Prepared

The young minister faced the situation which his teachers had told him should not happen—he had to substitute for a primary teacher in

the church school, on the spur of the moment.

"Well, children," he asked, nervously, "what shall I speak about?"

One little miss, who thought only of the "pieces" she had memorized, called out, "What do you know?"



He Never Has Much to Say

—COOPERATION

(Continued from page 7.)

go a long way toward energizing and undergirding our faith in this convention and its vital duties. To quote only one of hundreds of pleas by A. Campbell for the use of our conventions as deliberative assemblies of the church in its wholeness, hear him in the *Millennial Harbinger* of 1855 (p. 579):

Miracles have their day and cease. . . . Individual enterprise has also its day and ceases. We need general consultation for great general causes; special consultation for special purposes.

III

We need to lift up this theme for public, serious examination from time to time, because of the natural temptation of a democratic people to avoid and postpone our larger duties, beyond the local parish. But the Lord of history becomes the hound of heaven for our lethargy, which we often falsely label our liberty. As W. T. Moore wrote in his big history, published for our centennial convention in 1909, "In pleading for liberty the Disciples came perilously close to anarchy" (p. 312). It is subversion of the Kingdom for any local church to fail to enter into serious, common planning for the joint concerns of the entire Body of Christ.

It is here, at this point of the nature of the Church, or Body of Christ, where we accept or reject the claims of our Lord in practical affairs today. If the church is only the congregation that meets at Main Street and Independence Avenue, our duties end there. Listen to Mr. Campbell, at the height of his powers and leadership, in 1850:

The independence of any community in Christ's Kingdom is not an independence of every other community in that kingdom, in whatever concerns the interests of that kingdom. This would, indeed, be a fatal error to the progress and prosperity of that kingdom. In what concerns every private community, it is, indeed, independent of, and irresponsible to any other; but it is both dependent on and responsible to every other community, in all that pertains to the interests, honor, and prosperity of all. (*Millennial Harbinger*, 1850, p. 286.)

Space does not permit us to trace here the lengthy articles in the *Millennial Harbinger* by which the sage of Bethany led his brethren to consultation through convention for world work and witness. As he put it, the content of the Christian faith

is a matter of divine injunction, but the means of dispensing that faith is a matter of human expediency. As he clearly said—

. . . The law of expediency is the law of adopting the best present means of attaining any given end. But this is a matter which the wisdom and good sense of individuals and of communities must decide. This is not, this cannot be, a matter of standing revelation. (*Christian System*, p. 93.)

Hear one more—

These [matters of prudence] are necessarily conventional and demand frequent changes and modifications of dispensation according to the ever varying circumstances and progress of human society. Hence, frequent conferences or conventions, sometimes called "ASSOCIATIONS," become expedient and necessary to give direction and energy to the instruments and means of social advancement. (*Millennial Harbinger*, 1849, p. 271.)

IV

We began these remarks by noting Fisher's observation that, for good or ill, since 1920 America has become the embodiment of the hopes of the peoples of the world for government by self-determination of peoples. As Disciples of Christ, we have the opportunity and the honor to embody this same cherished principle in the realm of religious faith. It is precisely to the degree that we assemble in convention and assess the mind and will of faithful churches, then act harmoniously and helpfully, that so do we serve the Kingdom of God in this great day.

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Methodists Produce . . .

Marriage Guides

CHICAGO—An official Methodist marriage guide for engaged couples and a pastor's manual for premarital counseling were distributed for the first time at the Third National Methodist Conference on Family Life here.

The booklets are the first of their kind ever published by the Methodist Publishing House. They were prepared by the denomination's Board of Education with the assistance of 37 consultants who included bishops, ministers, and marriage counseling experts.

Entitled *In Holy Matrimony*, the 143-page marriage guide will be presented to couples by their pastors when they arrange wedding ceremonies in local churches.

Among subjects discussed in the booklet are Christian faith in marriage, learning to communicate, growth in love, sexual harmony, children, money, and building a Christian home.—RNS

Ruled Illegal

Schools for Worship

TEWKSBURY, MASS.—Use of local school buildings by church groups here has been ruled illegal and in violation of the state constitution.

Warren W. Allgrove, town counsel, filed an opinion which ruled against two Catholic and two Protestant churches which have been using public school property on week ends to ease the inadequate conditions in their own quarters.—RNS

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"Where the Scriptures Speak . . ."

Christ's Right to Co

by the Editor

January 25, 1959

Scripture: Matthew 21:12-13,
23-27.

THE place of authority in religion is always a difficult one to understand. We might begin by saying that God is the authority. All who worship him would agree to that position. However, the problem comes in deciding who is to speak for God and interpret what his will is for the people.

When Jesus came preaching, his own people were sure that they had the proper source of authority. All interpretations of the will of God were written down and it was the duty of the scribes to make known to the religious leaders what the writing said. The chief priest and the priesthood interpreted these meanings as necessary.

If anyone spoke about the meaning of the Law, he was normally expected to cite his authority for so speaking. One did not have the right to come and change things radically. For generations, nothing had been changed.

There was a time when this was not so. That was in the age of the prophets. The prophets dared to stand against the status quo and say that the will of God was different from the teaching of priest and king. A prophet claimed to speak directly through the inspiration of God and

claimed authority for his speaking on this basis.

Jesus chose the experience in the temple to assert his authority. The word "temple," means here, I presume, the whole temple square with the wall around it. The word is used both for this large area and for the building of worship which stood inside the wall. Everyone was supposed to come to the temple to worship during the year. Worship was carried out by the sacrifice of animals or pigeons. Since it was impractical to bring these long distances, they were for sale in the temple court.

"Jesus entered the temple of God and drove out all who sold and bought in the temple." (Matthew 21:12.) The people who dealt in the sacrificial animals were shrewd bargainers and not above cheating the poor, and often ignorant, people who traveled from afar to worship here.

"He overturned the tables of the money changers." (Verse 12.) It was a part of the religious ritual that the sacrificial animals should be paid for by special money, valid only in the temple and in such a transaction. Therefore, everybody who came had to get his regular money exchanged for the temple money. Here again, those in the business of exchanging money were probably extortioners.

The indignation of Jesus is summed up in his statement to

them regarding the temple: "You have made it a den of robbers." (Verse 13.) He had no objection to the worship. He often worshiped in temple and synagogue himself. But obviously, ethics must be practiced in the temple of God by those who carry on the necessary business there.

All of this led to an exchange of conversation between the chief priests and the elders which gave Jesus an opportunity to declare his authority. In the chapter, other matters are discussed, but it is believed that when we come back to the question of the chief priests and elders: "By what authority are you doing these things . . .?" (Verse 23) that we are dealing once more with the incident of the cleansing of the temple.

As he did so often, Jesus refused to answer the question directly but dealt with it in an indirect manner. This time he asked them a question, "The baptism of John, whence was it? From heaven or from men?" (Verse 25.) The words "heaven" and "men" obviously mean, did God send John to preach, or was it his own human decision?

It was difficult for them to answer this question. They had not listened to John. If they admitted that John was from God, they would be condemning themselves. If they said he was not from God, the people who believed in John would object.

Command



Meaning for Today

Hunter Beckelhymmer

The attitude of Jesus is quite clear. His authority came from the same source from whom John got his authority. God had sent Jesus into the world. Jesus is acknowledging here that he has a right to command because he speaks for God.

When Jesus had to deal with a group, he dealt with a group. When he met an individual who needed salvation, he offered it. In his name, and under the same authority, men must listen to God and speak what they hear.

The Scripture

Matthew 21:12-13, 23-27

12 And Jesus entered the temple of God and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. 13 He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers."

23 And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?"

24 Jesus answered them, "I also will ask you a question; and if you tell me the answer, then I also will tell you by what authority I do these things. 25 The baptism of John, whence was it? From heaven or from men?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' 26 But if we say, 'From men,' we are afraid of the multitude; for all hold that John was a prophet." 27 So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things."

AUTHORITY is of several kinds. One is based on power. If a man has the sheer brute force to impose his will, he will be obeyed. When the neighborhood bully says "give it to me," there is little that the smaller child can do but obey. When a dictator issues a command, his subjects have no choice but to obey, for his are the police, the courts (if any), and ultimately the army. Authority of this kind invariably arouses resentment and hatred, and sooner or later it gets its come-uppance in some form or another.

Another kind of authority is that based upon rank. It is this kind of authority by which military services operate. The private obeys the sergeant, the sergeant obeys the captain, the captain obeys the colonel, and the colonel obeys the general. Officers are supposed to be competent, and usually they are. But they must be obeyed whether they are competent or not. The whole authority of the government bears down upon the private soldier through a well-defined "chain of command." A person's authority depends upon his rank in that chain. The same system of authority prevails in the Roman Catholic Church, as we saw when the cardinals kissed the ring of the one of their number whom they had named to be Pope, and from whom authority will now come down through the clergy as in the army.

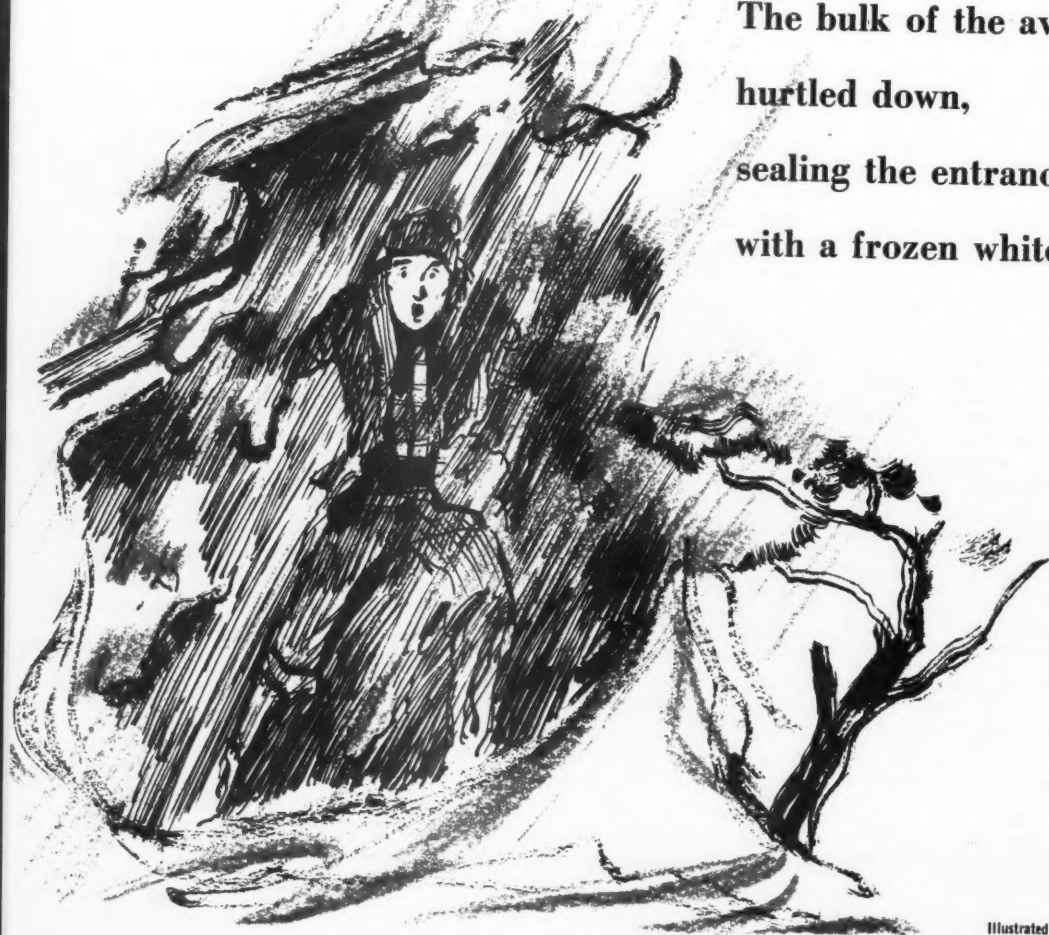
A third kind of authority is based upon quality. It works by respect. When Einstein spoke on science, he spoke with authority. When Toscanini spoke on music, he spoke with authority. When one speaks out of excellence, his words carry weight.

Yet another kind of authority is based upon goodness. It works through love. In this way, great souls such as Gandhi and Kagawa can command the obedience of countless people even though they have no brute force whatsoever, and no rank. They command solely through the respect and love they inspire.

Usually the several kinds of authority go together, and we seldom find anyone ruling by one kind alone. Parents, for instance, have all four kinds in dealing with their children, or should. As the child grows, wise parents rely more and more on the last two kinds. For it is the authority which men bestow upon goodness, through their love, that is best and ultimately strongest. Christians believe that Jesus embodies in himself all the kinds of authority. But during his earthly life he relied upon the unparalleled-quality of his spiritual perception and upon his compelling, inherent, goodness to bring men to do his will. Because of these he is still authoritative, and still brings men today to own him as Lord and Master, and gladly to do his bidding.

Snowslide!

The bulk of the avalanche
hurtled down,
sealing the entrance
with a frozen white curtain



Illustrated by Art FitzSimmons

THE warning rumble grew louder. Inside the cave, Paul Allen stopped. Listened. "Let's get out of here!" he shouted. "It sounds like the whole side of Wildcat Mountain is coming down!"

Del McBride scowled. "We're safe enough in here. Go ahead, beat it, if you're scared." He turned, moving deeper into the darkness. The rays of the flashlight disappeared around a wall of jagged rocks.

"The fool! Doesn't he realize that an avalanche could block the entrance?" Paul's voice was sharp with worry.

Steve Blodgett paused, uncertain. "An avalanche? Are you kidding, Paul?" Both youths listened, staring behind them at the dim light streaming through the mouth of the cavern.

"In about five minutes—maybe less, you'll see if I'm kidding," said Paul, grimly. "I've lived around here long enough to know what a snowslide sounds like."

That was enough to convince Steve. He started toward the entrance. "Come on, Paul! Let's get out of here!" urged the tall, slender young man. "If Del McBride wants to get trapped in here, there's nothing we can do about it!"

"I'm going after him," Paul replied. "If a snowslide does block the entrance, you'll have to drive into town for help."

The steady rumble grew louder. Paul could feel the hard rock surface of the cave trembling beneath his feet. "Hurry! Get moving!" he shouted, motioning for Steve to escape. It was already too late. With a thunderous roar, the avalanche crashed down the steep sides of Wildcat

Mountain. Steve Blodgett ducked back inside, just as the first section of snow and brush slid past the mouth of the cave. The bulk of the avalanche hurtled down, sealing the entrance with a frozen white curtain.

The snowslide lasted for less than a minute. The silence was even worse. Steve Blodgett kept staring at the place where the opening had been. "There must be a ton of snow out there," he muttered. His voice rang hollowly through the blackness.

Paul snapped off his flashlight, leaving only the thin beams of his companion's light to illuminate the rocky walls of their prison. "Come on, Steve," he said, quietly. "We'd better find Del."

"McBride! He's the one that got us into this!" yelled Steve. "You tried to tell us that we should wait—that something like this might happen!"

Paul walked to Steve's side, and patted his shoulder. "Take it easy, boy. We'll get out of this," he said, trying to steady his companion's nerves. "Let me take your flashlight. I'm saving mine for later."

Steve surrendered the flashlight. His thin shoulders sagged, as he followed Paul. "Do you really think we'll find a way out of here?" he asked.

"The first thing we have to do is find Del. Then, we'll decide what can be done about getting out." Paul directed the light to the rough shale surface, walking carefully. It would be easy to fall.

The twisting cavern grew narrower as they threaded their way, searching for Del McBride. Paul nearly jumped, as a frightened

animal brushed his leg, and scurried ahead of them. "What was that?" asked Steve.

"A fox, I think. Whew! My hair is probably snow-white!" said Paul.

"Please—don't mention the word snow," begged Steve. "If we ever get out of this, I never want to see any snow again. Not ever!"

Paul grinned. The grin disappeared as he heard a faint cry. "Did you hear that?" he asked.

Steve hadn't heard anything. They moved ahead, and as they turned another corner, the cry was repeated. Walking as fast as they dared, Paul and Steve finally located Del McBride. Del was on the floor of the cave, holding his left ankle.

When Paul knelt beside the softly groaning youth, Del shook his head. "You can't do anything. I think it's broken."

"Let me take a look at it," Paul insisted. His fingers gently probed, to determine if there were any broken bones. Del winced, and bit his lip. "No, it isn't broken," Paul announced. "It's a bad sprain, though. We'd better take off your shoe before the swelling starts."

While Paul removed the shoe, Del told them how it had happened. "When I heard that loud roar, I panicked, and tried to run. What was it? A snowslide?"

"Yes. The entrance is blocked," Steve answered, staring down at Del. "We should have listened to Paul. He tried to warn us that this was dangerous."

"Oh, sure! Preacher Paul is always right!" snapped Del, glaring at Steve. "Listen, buddy, you

(Continued on page 28.)

**At Home of Disciple Minister
Who Sold Home to Negroes**

Ia. Cross-Burning

DES MOINES, IOWA—After he had sold his home to a Negro family, a cross made of oil-soaked bales of hay was burned on the front lawn of Ian J. McCrae, minister of education at University Christian Church here.

The McCrae home, located in a quiet residential area, was not endangered by the fire, which was lighted around midnight, Dec. 27.

Mrs. McCrae was home with the couples' three children and Mr. McCrae's mother when the blaze was noticed.

Earlier, Mr. McCrae reported receiving threats, and that the tires of the family car had been punctured by ice picks on several occasions.

Des Moines police have been keeping the McCrae home under close watch since the cross was burned.

The McCraes sold their home to the Negro family, Mr. and Mrs. Harold Carr, displaced by the new Des Moines Freeway.

Real estate men reported some "panic selling" since word of the sale spread through the neighborhood.—BRUCE C. MOSHER

BULLETIN—Four 15-year-old boys have admitted setting fire to the oil-soaked bales of hay on the lawn of Ian J. McCrae, police have reported. The boys said they got the idea from news stories about similar incidents in the Southern states.—BRUCE C. MOSHER

C. M. Ross Retires

Charles Marion Ross, for 5½ years a regional director for the Committee on the Use and Understanding of the Bible of the National Council of Churches' Division of Christian Education who was for 25 years associated with the department of religious education of the United Christian Missionary Society, retired Jan. 1.

Mr. Ross served for 16 years as director of Christian education for Texas Christian Churches and was for nine years national director of educational administration in the United Society's department of religious education.

The veteran religious education

leader was honored at a December state secretaries dinner meeting provided by the Christian Board of Publication, St. Louis. At that time he was presented with a bound bundle of letters of friends and associates, and Dr. Philip C. Landers of New York, the national director for the Committee on the Use and Understanding of the Bible, paid tribute to Mr. Ross's services.

Also bringing greetings and calling attention to the service of Mr. Ross was George Oliver Taylor, vice-chairman of the Division of Home Missions and Christian Education, United Society.

Mr. Ross has been commended for his work in promoting the use and understanding of the Revised Standard Version of the Bible, particularly in the Central Midwest states and the lower Mississippi Valley region, the area wherein he has been serving, with offices in St. Louis.

United Society Recognition

35 Workers Honored

Recognition for service has been granted to 35 workers in missions and Christian education by The United Christian Missionary Society.

Thirty-year awards were designated for Miss L. Dee Warren, national director of audio-visual services, and Mr. and Mrs. Henry A. Stovall, superintendent-director and principal respectively at Hazel Green Academy in Kentucky. The Stovalls' award was made in absentia.

Pins are being sent to a total of six workers at Hazel Green and to three at Mexican Christian Institute, Christian service center at San Antonio, Texas. Weather and busy schedules prevented these home missionaries from getting to Missions Building for the holiday season program of recognition for the group who have amassed a total of 400 years' service.

Dr. Willard M. Wickizer, executive chairman of the division of home missions and Christian education, received a 25-year pin. Francis W. Payne, United Society treasurer, and C. A. Weesner, executive secretary of audio-visual services, were given 20-year pins.

Five others received 15-year awards; 10, the 10-year pins and 14, the five-year pins. Overseas missionaries and a number of state association workers and CWF secretaries received service recognition at the St. Louis International Convention in October.

Knoxville Disciple . . .

To Civil Rights Post

Dr. William Goodman, deacon of the First Christian Church, Knoxville, Tenn., and a University of Tennessee political science professor, has been granted an eight-month leave of absence to serve as Deputy Director of the Office of Laws, Plans and Research of the Civil Rights Commission in Washington, D. C.

The leave of absence from his University of Tennessee position covers the period from January 1, 1959, to August 31, 1959. Dr. Goodman, who has written several definitive works in political science, will deal chiefly with the writing and editing of data to be considered for inclusion in the final report of the Civil Rights Commission.

The Federal Civil Rights Commission was established in 1957 by Congress to obtain data, mainly, in the fields of voting, housing and education. The Commission proceeds only on complaints verified by sworn statements that individual rights have been infringed upon. It is not a law enforcement agency and only collects data to present to Congress.

Dr. Goodman has been a member of First Christian Church for the past three years, having been elected a deacon at the last official meeting of the First Church congregation. He formerly was a member of the Church of the Latter Day Saints, and since coming into active participation in the church, has been a very active member of the church.—T. J. Mattingly, Minister, First Church, Knoxville.

AT PRESS TIME

Circulation Soars

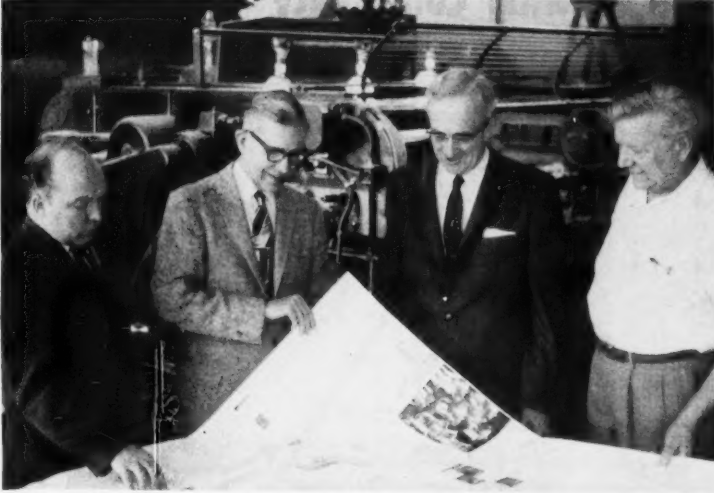
ST. LOUIS—At press time this week, subscriptions to *The Christian Evangelist-Front Rank* had reached 115,000, and some 17,000 subscribers to the two former journals have not yet been heard from.

Letters to the editor have all been favorable—a phenomenon which is not likely to last much longer.

Kansas City Associate

KANSAS CITY—William G. Shoop of Richmond Avenue Church, Buffalo, N. Y., will become associate pastor of Country Club Church here Feb. 1.

First "Christian Evangelist-Front Rank"



Months of planning and surveys were brought to fruition as the first copies of THE CHRISTIAN EVANGELIST-FRONT RANK were printed at the Christian Board of Publication plant in St. Louis. Looking over some of the first sheets to come from the giant two-color Mann offset press are: Associate Editor James M. Flanagan, Editor Howard E. Short, CBP President Wilbur H. Cramblet, and Al Ilges, pressroom foreman.

John S. George

Colo. Pastor Honored

CANON CITY, COLO.—John S. George, a retired minister, has been honored at the First Church here.

The service was a part of the church's observance of the Week of the Ministry. Following the minister's summary of his record of service, including recognition of Mrs. George, who attended the service, Mr. Ralph Callaghan, of the worship committee, offered a prayer of thanksgiving and presented the honored minister's pin furnished by the Pension Fund.

Born near Jefferson City, Mo., he spent eight years preparing for the ministry at Transylvania College and The College of the Bible, Lexington, Ky. In 1910 he was ordained by Charles Louis Loos and J. W. McGarvey in the Maxwell Street Christian Church in Lexington, Ky.

● Traditional Christmas Vespers by the 58-voice Drury College Choir, under the direction of Professor Raymond Koch, were presented in Stone Chapel on the campus in Springfield, Mo., Dec. 14.



CE-FR EDITORS

Associate Editor James M. Flanagan (left) and Editor Howard E. Short inspect sheets from the first press run of The Christian Evangelist-Front Rank. Even before the first copies were mailed the circulation of the periodical, which represented a merger of "The Christian Evangelist" and "Front Rank," rocketed to over 100,000.

Church Constitution

First Church, Quincy, Ill., adopted a new constitution and set up functional committees at a specially called December meeting.

The constitution declares the name of the church to be First Christian Church and definitely affiliates the congregation with the brotherhood known as Christian Churches—committed to the historic principles of this body "known variously as Christian Churches, Churches of

Christ or Disciples of Christ."

Among other purposes set forth in the constitution is the relationship of the congregation to the International Convention of Christian Churches by participation and support not only of the convention but of the United Christian Missionary Society and of the Illinois Convention of Christian Churches.

The article on membership says it shall consist of those who are now identified as members of the congregation and those who shall unite with them by baptism or transfer of membership provided prior baptism has been by immersion.

Mrs. J. Hunter Injured

LITTLE ROCK—Dr. and Mrs. Joseph B. Hunter suffered injuries in an automobile accident in North Little Rock, Ark., Dec. 18.

Mrs. Hunter is confined to a Little Rock Hospital with broken collar bones, a broken pelvis, and several broken ribs. Dr. Hunter received only minor injuries.

The Hunters have made Little Rock their home since Dr. Hunter's retirement in 1957 as professor of religion at Lynchburg College.—COLBERT S. CARTWRIGHT

Obituaries

Mrs. Ethel L. Wheeler

Mrs. Ethel L. Wheeler, 78, of Canon City, widow of J. T. Wheeler, former pastor of the First Church, Canon City, Colo., died Nov. 10.

Mrs. Wheeler was born Dec. 24, 1879, in Cloud County, Kan. In 1904 she was united in marriage to J. T. Wheeler in Kansas City, Kan. They served the church in Canon City for about eight years, or during the major portion of the decade of the 30's.

Mr. and Mrs. Wheeler also served other churches in Colorado, Kansas, Oklahoma, and New Mexico. Mr. Wheeler died in 1944.

Among survivors is a son, J. Vernon Wheeler, pastor of First Church, Henrietta, Okla.

Thomas Graves Fish

Thomas Graves Fish, 74, retired Disciples' minister, died Nov. 13, 1958, in Alameda, Calif.

He had graduated from The College of the Bible, Lexington, Ky., and had served churches in Georgia, Texas and California.

In recent years he had been an elder in the First Church, Alameda.

Sarah E. Schmidt

Sarah E. Schmidt, wife of the late Carl F. Schmidt, for nearly 20 years pastor at Stanhope, Iowa, died in the Hamilton County, Iowa, Hospital Nov. 22.

Born on Oct. 17, 1880, on a farm near Plymouth, Ia., she attended Iowa State Teachers' College and taught school in Plymouth and the schools in Worth County, Ia.

She married Carl F. Schmidt, Aug. 30, 1905. He served various Iowa pastorates. He died July 5, 1957.

Funeral services were held in the Stanhope Christian Church, with Traverce Harrison, Jr., minister of the church, and Mr. Schmidt's "Timothy" in the ministry R. William Hill, of Liscomb, Ia., in charge.

In Chicago Heights . . .

A Growing Church in a Growing Community

In 1903, 23 faithful souls gathered in Chicago Heights, Illinois, to form the First Christian Church.

And it was literally the "first" of this communion.

They worshiped in a small frame building affectionately referred to by those in the community—members and non-members—as "the tabernacle."

Fifty-five years later, on May 18, 1958, seven of those 23 original parishioners had lived to see the fruition of their dream. An impressive building to house the First Christian Church of Chicago Heights was dedicated.

The newly-dedicated structure doesn't resemble the original "tabernacle" very much—on the surface. But within its walls, a thankful congregation, under the leadership of John M. Dunn, prays that its faithful spirit may approach that of the charter members.

It cost about \$163,000 to build the contemporary church, which was designed by William M. Cooley, A.I.A., and Associates, of Park Ridge, Illinois. Cooley has designed more than 100 churches, many of them modern structures for the Disciples of Christ.

This is the congregation's third home. When the first "tabernacle" was outgrown in 1911, it was replaced with a brick one at 16th Street and Vincennes Avenue.

The congregation, looking forward



—Herrlin Studio

to even greater expansion in the future, chose a one-and-a-half-acre site adjacent to the Bloom Township high school.

Ground was broken on March 17, 1957, and on October 6, the cornerstone was laid. In it was the original charter, with 23 firm signatures.

One of the outstanding features of the new house of worship is the excellent blending of the wide variety of materials used in its construction.

Brick, cement block, steel, and wood paneling are all used liberally on the building's exterior.

The interior design exposes many of these materials, including the stained laminated beams which are a distinctive feature of Cooley's design.

With the balcony and parlor overflow, the sanctuary seats 500 worshippers.

On the lower level is a large fellowship hall which can be used for dinners, meetings, and social activities. It is adjoined by a modern, well-equipped kitchen, efficiently designed.

Also included in the building is a church office, minister's study, choir room, sacristy, narthex, and baptismal robing rooms.

Adjoining the sanctuary is an ample two-story education wing.

● The Pacific Christian Convention, sponsored by Pacific Bible Seminary, met in First Christian Church, Long Beach, California, recently with a record 850 registrations. Harold Gallagher, of San Jose, spoke to the youth banquet, while the seminary alumni banquet was also in session. Two hundred and fifteen young people visited the campus, attending regular class sessions, a worship service and special features.



Church Received Pledges
—and then Made up Budget

Mathematics or Spiritual Experience?

by Claude R. MacDonald

Minister, Christian Church
Strasburg, Virginia

Did you ever try to raise a church budget? Who hasn't! Try getting the pledges once *before* you even make up the budget. You say it won't work? It worked at Strasburg, Va., this year. And it worked so well, it created a problem. There was more money to allocate than ever before.

This is what happened at Strasburg. The church board voted unanimously, though with some misgivings, to experiment with this method. Through the parish paper and a letter to each family the congregation was informed of what was to be done. The Every-Member Canvass was then made in the customary manner. The result? When all the pledge cards were collected and totaled, the church was able to increase the budget 20.9 per cent over the previous year, at one fell swoop. There was now a problem of how to divide the increase, but it was a pleasant one to solve. The budget was then prepared and submitted to the board and congregation for approval as in other years.

The "pre-budget canvass" was first brought to the attention of the church about two years ago by Robert Bluford, then pastor of the Western Boulevard Presbyterian Church, Raleigh, N. C., who has presented this idea to Presbyterian churches all over North Carolina and elsewhere. He says that his own congregation has used the "pre-budget canvass" for several years and wouldn't go back to the old way for anything.

Usually a church gets a list of the *minimum* amounts it is expected to give to brotherhood causes. It adds to that the *minimum* amounts needed for current expenses. Then it takes the figure to the congregation and says, "Here's our budget for next year—we've got to raise this amount of money."

Mr. Bluford contends that too many church members then have a "mathematical experience instead of a spiritual experience." They figure out what they should give with a pencil and paper and this method automatically puts a ceiling on giving. In other words, too many church members talk more about the budget than they do about God's work.

Shades of the Prophet Amos! We

can almost hear him saying: "Take away your budgets and come face to face with God . . . let every member of the church write his check for God's work . . . add your own vision to that of your neighbor's. . ."

The "pre-budget canvass" is not so revolutionary in operation as it is in result. The Every-Member Canvass is still made; the budget is still prepared. But the canvass is made *first*. When all the pledge cards are in, they are added and from the total the financial program of the congregation for the year is planned.

It certainly has worked at Strasburg. They agree with Mr. Bluford, that one "can't conceive of any honest person doing any less for God than he would for a budget."

New Illinois Church

The Christian Church of Arlington Heights, Ill., was chartered with 107 members Nov. 23. Dr. J. J. Van Boskirk, executive secretary of the Chicago Disciples Union, presided.

The church held its first public

services of worship in January of 1958 and has since had the part-time pastoral leadership of Dr. O. F. Jordan. A building site of 7½ acres has been secured.

The Disciples were asked to establish a church by the denominations participating in the church extension program of the Church Federation of Greater Chicago.

It will be the only cooperative congregation in a section of the city zoned to receive over 1,500 dwelling units. The new members come from churches scattered from Florida to California. Irving Park Church, Chicago, is represented by seven former members in the new congregation. The church is meeting in a new junior high school building while raising funds to erect a first unit.

● Services of ground breaking for Community Christian Church, Painesville Township, Ohio, were held Dec. 14. This newly-organized congregation will be erecting its first house of worship, having met in a school for the past three years.

Robert Schlueter is chairman of the governing board, Carl Stokes is chairman of the building committee, and Leonard Short, a senior student at Hiram College, is the minister.

● Fayette Street Church, Martinsville, Va., recently devoted a worship service to honor its pastor, C. C. Griffin, as he marked the conclusion of 6 years of service with the church.

Pastor Installed at Staten Island



Russell Harrison gives the charge to the congregation at installation ceremonies for Herbert T. Chase (extreme right) as he was installed as senior minister of the Immanuel Union Community Church, Staten Island, N. Y.

Other participants pictured are Chester Sillars, executive secretary for the Northeastern Area Christian Churches (second from left), and Thomas Miller, secretary emeritus.

Mr. Chase has come to Staten Island following a 6-year pastorate in Lima, Peru.

Breaking Ground in Memphis



George Harrison, chairman of the board of Graceland Church, Memphis, Tenn., turns the first shovelful of earth at groundbreaking ceremonies for the new education building of the church.

At left is Mrs. D. E. Irby, president of the Christian Women's Fellowship. In front of her is Jasper Timbs, minister.

The first unit will cost \$70,000 and is expected to be completed by March. Organized in October of 1956 with 64 members, the congregation now numbers 196.

The church site is located next door to the home of rock and roll singer Elvis Presley and was given to the church by Mrs. Ruth Brown Moore, who sold her home to the Presleys. When the church began, the congregation was meeting in the Moore home.

New Church in Colo.

First Church in Grand Junction, Colo., is now conducting its program in the new church building which was dedicated in November. The building cost \$146,760 and the unit consists of an educational plant, a fellowship hall, a woman's lounge, a youth lounge, minister's study, secretary's room and a modern kitchen.

The church was organized and began conducting regular services in 1895. Efforts toward the building of the new church were begun in 1952 and as a part of the expansion program a parsonage was purchased

in the summer of 1953.

Since the building project was launched in 1958, approximately \$90,000 has been raised in cash and pledges, according to Roy C. Leeds, pastor.

For Drake University

Institute Grants

DES MOINES, IOWA—Grants totaling \$95,020 to finance two summer institutes in science and mathematics have been awarded to Drake University by the National Science Foundation. Dr. George C. Huff, vice-president, academic administration, has announced.

One grant of \$46,600 will be used to conduct a six-week institute for 50 high school mathematics teachers. The second, amounting to \$48,420, will finance a similar six-week program for 50 high school teachers of physics, chemistry, biology, and general science.

The National Science Foundation is an agency of the federal government created by Congress in 1950 to assist in the advancement of science education.

The Drake institutes will run simultaneously from June 8 to July 17, 1959. Both will provide six hours of graduate college credit.

Artesia, N.M., Progress

First Church, Artesia, N.M., has dedicated its first unit.

The church is located in a new

section of the city. The building is an educational unit which includes a fellowship hall and kitchen. The fellowship hall is being used as a sanctuary and seats 150.

Dedication services were held in the fall, when Robert Painter, a "Timothy" of the church and minister of the Oakwoods Church, Dallas, was dedication speaker.

The minister is Orvan E. Gilstrap.

176 Churches Campaigning

Evangelism in Ohio

One hundred seventy-six churches in Ohio engaged in a comprehensive evangelism campaign, aimed toward securing 11,018 new members for the participating congregations.

Organization of the program and securing of names of prospective members has been the chief activity of the churches engaged in the program during the fall months. Cultivation evangelism calling was begun in December.

Bayne Driskill, Stillwater, Okla., director of the program, will be in Ohio in February and March to spend a week with the churches in each of the six areas, leading up to decision day.

John Bridwell, pastor of Second Church, Warren, is state chairman of the committee on evangelism. The board of managers of the Ohio Christian Missionary Society authorized the evangelism crusade.—CLYDE H. EVANS

Houston Construction

Church construction in Houston is moving ahead. The Spring Branch Church building is completed and services have been held in it for 2½ months. Charles Brown is the minister. First Church held cornerstone ceremonies Dec. 21. First services in that new building will be held this month. Dedication services are slated Feb. 22-27. John Knowles is the minister.—LEWIS J. McADOW

Obituaries

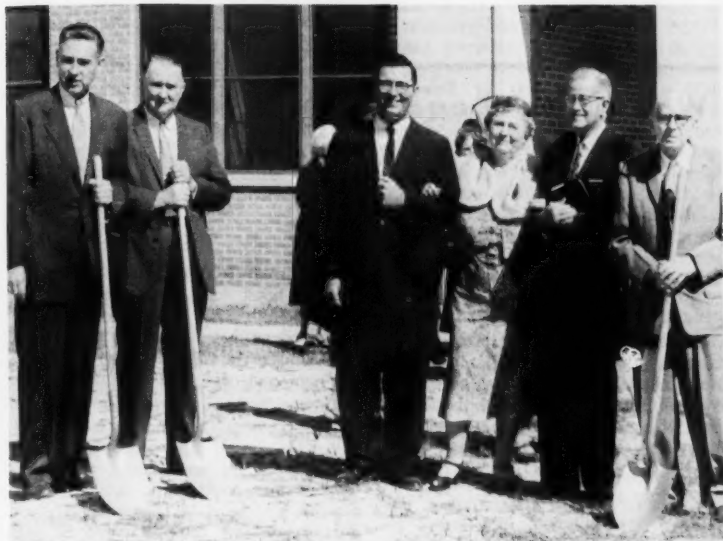
William S. Michael

William S. Michael, father of Edwin G., minister at South Joplin Christian Church, Edgar, teacher in Enid high school, James, minister of First Christian, Cherokee, Okla., and Bernice Postal, Alameda, California, died in Enid, Okla., Nov. 13. He was 92 years old.

Mrs. Flora Foley Mitchell

Mrs. Flora Foley Mitchell, 91, mother of Miss Hattie Mitchell, missionary to Belgian Congo for 35 years, died at the home of her daughter in Springfield, Oregon, Nov. 1, 1958.

Ground Breaking at Hammond, La.



At ground-breaking ceremonies for First Church, Hammond, La., are, left to right: Hans Schneider, chairman of the board; Ernest Wainwright, member of the board and contractor for the new sanctuary; Sam J. Allen, minister; Mrs. F. W. Reimers, superintendent of the church school; Dr. Marvin O. Sansbury, minister emeritus; and Leon Carr, chairman of the building committee.

First Church, Hammond, La., has broken ground for its new sanctuary. The floor plan of the structure will be in the shape of a cross with the choir and organ console occupying the left and right wings, while the chancel will be reserved for the minister and those who assist in the communion service.

Sam J. Allen, pastor, reports that construction has begun.

In January, 1958, the church dedicated its new education building, which was given by three of its families, that of the late F. W. Reimers, Warren Reimers and Hans Schneider. On March 19, 1950, the Reimer's family presented the church with its first new building, a paneled theater-type auditorium with adjoining classrooms, kitchen and fellowship hall.

This was given in memory of the Reimers' son, Lt. F. F. Reimers, who was lost at sea during World War II. Pending construction of its sanctuary, the congregation has been meeting here for its services. The Reimers-Schneider families will also underwrite half of the cost of the new sanctuary, which will be valued at over \$100,000.

When completed, the Hammond church, which has 265 members, will have facilities valued at half a million dollars.

the group now named in his honor.

An interesting phase of the history of the class is that two tabernacle meetings in the city, the first held by Charles Reign Scoville in 1911 and the second by Billy Sunday in 1913, more than doubled the membership of the church, and the men's class was the group which profited most.

In the history of the class which was written a few years ago, its goal was thus stated: "To so imprint the lesson of Christ upon the hearts of men that they might live better in the service of the Master through his church."

The class's 50-year history was honored at a regular morning worship service in Central Church.

Nevada Church Celebrates

Burning Mortgage

The First Christian Church, Reno, Nevada, celebrated the final retirement of indebtedness on its building, erected in 1948, with a mortgage-burning ceremony. Participating in the ceremony was I. E. Metcalf, interim pastor in 1957-1958, Glenn W. Ricketts, minister of the church since September, 1958, and Charles E. Dohn, minister of the Fruitvale Church, Oakland, Calif., who was minister in Reno at the time the building was erected.

Transylvania President Speaks at Service

Class Has 50th Anniversary

President Irvin E. Lunger of Transylvania College was guest speaker for special services commemorating the 50th anniversary of the Z. T. Vinson Bible Class of Central Christian Church, Huntington, W. Va.

The class is the oldest Sunday church school class in continuous existence in Central Church, and reportedly one of the oldest in the Huntington community. Founded in 1908 as the "friendly Bible class" it has been meeting every Sunday since that time, with the exception of twice in 1913 and 1937 when the classroom was under flood waters of the Ohio River.

In a special news feature published in the *Huntington Herald-Dispatch*, it was reported that much of the growth of the church could be attributed to the strength of the Z. T. Vinson memorial class.

The name is attributed to the teacher of the class for 14 years, Colonel Zachery Taylor Vinson, Huntington attorney who also was responsible for the addition to the church containing the classroom of



● Thomas L. Henry, pastor of South Side Church, Kokomo, Ind., for three-and-one-half years, will become minister of the Main Street Church, Winchester, Ind., Jan. 26.

During Mr. Henry's ministry at Kokomo, the church purchased a parking lot next to the church and paid \$21,000 toward its cost. There have been 176 additions.



"You Are What You Read"

Seasonal

Devotional Programs for the Changing Seasons. By Ruth C. Ikerman. The Abingdon Press. 158 pages. \$2.

In this slim volume the author, a free-lance writer in the field of religious writing, has compiled 40 of her devotional programs which have appeared previously in magazines. The meditations are conveniently arranged in four sections—ten for each season.

Mrs. Ikerman catches the interest by writing of familiar and everyday situations. She does this with sincerity and warmth, and leads the reader into an easier acceptance of the continuing changes of circumstances in life as one contemplates the shifting seasons in nature.

She has a particular insight into the heart of women which is revealed appealingly in such meditations as "The Happy Dress," "My Neighbor's Rose," "Heirlooms for What?"

Whether for personal growth or for church group meetings, *Devotional Programs for the Changing Seasons* is a valuable and significant book.—Mrs. JAMES R. BEACH

One in a Series

The Letter to the Hebrews. By William Barclay. The Westminster Press. 231 pages. \$2.50.

The book, *The Letter to the Hebrews*, by the Scottish scholar William Barclay, is part of the "daily Bible study series."

The book is designed as a self-study course. It can also be used as a devotional reader, or for general reading.

The author has done a skillful job in combining harmoniously in this volume the "devotional reading" method and the "study" method.

Barclay divides his work into 57 topics with each having the same general format: (1) an original translation; and (2) an explanation

of the Biblical passage. The book is repetitious almost to the point of being laborious.

This book will challenge the student, the scholar, the teacher, and the preaching minister not only by its Biblical interpretation, but also with its wealth of illustrative material.—GEORGE L. PHEARSON

Worship Programs

Worship Services for Junior Highs. By Alice A. Bays. Abingdon Press. 239 pages. \$3.

Alice Bays has scored again with her newest book! Written for Junior Highs the book, containing 35 worship services, will be a most helpful addition to the imposing (and thoroughly useful) shelf of seven other worship books for youth by the same author.

The book should prove an effective guide to accomplish the author's aim "that Junior Highs may be led to a growing conception of God, find greater meaning in worship, and take their place in building the Kingdom of God."

Although some object to "canned" worship programs, the need for good materials still prevails. Often those objecting exhibit little imagination in their adaptation of such aids for use with youth.

Showing her usual discerning good judgment in the selection of stories, scriptures, poems, hymns, etc., the author's fresh, up-to-date awareness of the problems and needs of youth is here again manifest.—GENTRY A. SHELTON

On the Air

How to Conduct Religious Radio Programs. By James E. Kimsey. The Bethany Press. 63 pages. \$1.

The author does a commendable job of setting down in palatable form the fundamentals of religious broadcasting. He pitches his work at the level of the local church's opportunity in radio. The title may

be somewhat misleading, however, for the book contains basic rationale rather than the listing of step-by-step procedures which we expect to find under the "How to do it" title.

The work is organized logically, pointing up the potentials of religious broadcasting and then describing the legal limits set by law or adopted by controlling agencies. This latter section is detailed and would probably be considered bordering on the tedious were it not for the fact that some religious broadcasters obviously operate in ignorance or defiance of these laws and adopted standards.

The author describes the various kinds of programming which recommend themselves to the local church. There is a noticeable weakness at one point of this description; the book does not seriously tackle one of the most important questions for the local church, i.e., can a worship service which is designed for those present in the church building be successfully aired without extensive revision?

Chapters on fundamentals of script writing and studio techniques are succinctly well done. A final word on recommended cooperation with other broadcasters and with radio stations closes the book on a needed note.—RICHARD C. WHITE

Sermons

The Gospel We Preach. Edited by Victor E. Beck, G. Erick Hagg and Clifford A. Nelson. The Augustana Press. 347 pages. \$3.50.

This is a volume of 65 collected sermons which cover the church year. Like all anthologies, the selections are uneven in appeal with the low points in preponderance in this case.

The basic approach by the sixty-five Lutheran writers is exhortation with practically no "how" or "why." For instance, in concluding one sermon on the second coming the preacher asks, "I want to be ready;

don't you?" (p. 10.) After retelling the parable of the ten maidens, this question was asked and the matter was left hanging there. What must I do to be ready? is the burning question the sermon raises without answering.

Orthodox doctrine based on the Apostles' Creed and Luther weighs heavily in these homiletical offerings. Illustrations that really clarify these beliefs and biblical incidents that do so are very few. Man's depravity and the atonement are the majority of the themes developed no matter what the text.—CHARLES C. SPANGLER

The Volunteer Choir

How to Build a Church Choir. By Charles H. Heaton. The Bethany Press. 63 pages. \$1.

Mr. Charles Heaton, author of "How to Build a Church Choir," informs us in an early paragraph that his work "does not deal with the problems of intonation, blend, musicianship, or the selection of worthy sacred music." He does say, in his conclusions, that he has presented "ideas which will help the choir

director with his task of recruiting and preparing laymen from the congregation for the privilege of worshipping God with hymns and anthems."

If one has directed choirs for many years, this book will serve as a memory-book of his own experiences because the author has reviewed all of the puzzling problems as well as the satisfactions that enter into the life of a director. If a new director will read this book he will have anticipated for him many of the problems with which he will be confronted—the problem of recruitment, that of conducting the rehearsal, how to furnish the choir room, how to file his music, and the personal problems of what to do with the contralto who falls in love with him, the soprano who is jealous or the obstreperous member who thinks he knows more than the director. All of these facets of directing a volunteer choir are considered and resolved with good common sense.

At the conclusion of the book there is a very good bibliography of books and periodicals related to the program of music in the church.—B. FRED WISE

BOOKS RECEIVED

All the Men of the Bible. By Herbert Lockyer. Zondervan Publishing House. 381 pages. \$4.95.

The Years That Count. By Rosalind Rinker. Zondervan Publishing House. 118 pages. \$2.

The Amplified New Testament. Frances E. Siewert, Research Secretary. Zondervan Publishing House. 995 pages. \$3.95.

The Story the Old Testament Tells. By Glenn McRae. The Bethany Press. 96 pages. 75¢ (Paper).

The Seeking Years. Edited by John M. Gunn. The Bethany Press. 127 pages. \$1.50 (Paper).

Devotions and Prayers of Johann Arndt. Translated and Edited by John J. Stoudt. Baker Book House. 111 pages. \$1.50.

Talks With Men. By Norris L. Tibbets. Association Press. 96 pages. \$2.

The Preacher's Use of Church History. Joseph Smith Memorial Lecture for 1958. By John Foster. The Berean Press. 24 pages. 2s.

Around the Year With Emmet Fox. Meditations for daily readings from the published and unpublished writings of Emmet Fox. Harper and Brothers. 376 pages. \$2.95.

What's Right With Race Relations? By Harriet Harmon Dexter. Harper and Brothers. 248 pages. \$1.

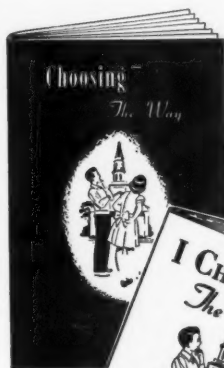
I've Been to Heaven. By P. Gates. Comet Press. 96 pages. \$2.75.

The Third Day Comes. By William Charles Cravner. Vantage Press, Inc. 91 pages. \$2.50.

The Twelve Speak. Vol. 1. A New Translation of the Minor Prophets. By Derward William Deere. The American Press. 164 pages. \$2.95.

The Crucial Words from Calvary. By Herschel H. Hobbs. Baker Book House. 103 pages. \$1.85.

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—SNOWSLIDE

(Continued from page 19.)

were just as anxious to make this trip as I was! No one twisted your arm, or anything!"

Paul's usually good-natured features acquired an irritated scowl. "Knock it off, you characters! Save the bickering till we get out of here!" he commanded.

Del McBride twisted, to glance at him. "Who do you think you're talking to? I suppose the next thing you'll do is start preaching us a sermon!"

"Ever since we started, you've been poking fun of my faith in God," Paul said, quietly, his grey eyes steady as he returned Del's gaze. "If you choose not to believe, well, I suppose that's up to you. But for once in your life, you are going to have to keep your mouth shut, and listen! If we want to get out of here, before we suffocate, we're going to have to work together."

Del's mouth opened, and his eyes flashed, angrily. Then, as more pain coursed through his injured ankle, he groaned. "We'll never get out of here, Allen. You said the entrance is blocked," Del muttered, his eyes half closed.

Steve Blodgett held the flashlight, while Paul used his scarf, to bind Del's badly sprained ankle. "We're licked before we even try, if you guys have that sort of attitude," Paul told them. "Now, let's talk sense. We could head back to the entrance, and begin digging our way out," he suggested.

"Dig! With that itty-bitsy pick we've got!" exclaimed Steve. "Brother! It would take fifty years!"

"When we don't show up at home, our folks will know that something is wrong," said Del. He grunted, as Paul pulled the scarf tight against the swollen ankle. "They'll come looking for us." His thick black eyebrows had risen with hope. They came down again, as he said, "Yeah,

but how will they know where to start looking?"

"We didn't know where we'd be when we started out on this crazy uranium hunt," Steve said, bitterly. "All that our folks know is that we were going to hike through the hills in this region. We didn't mention Wildcat Mountain."

Paul squinted at his wrist watch. "It's nearly supper time. We won't be missed until late tonight. Then, by the time a searching party gets started, it will be tomorrow morning. They'll find our car, but that's not going to help too much. Not many people know about this cave, and we'd better not sit here, counting on being dug out. The air is stuffy in here right now. And, it's going to be pretty well used up by tomorrow."

His prediction was correct. After the longest night any of them could ever remember, the cavern seemed like a stone tomb. They had returned to the entrance, and had taken turns at clawing, and digging at the mass of snow.

There was no other way out of the cave; Paul had followed the ever-narrowing, twisting tunnel as far as it led. A solid rock wall loomed in front of him. A dead end.

Now, after seemingly endless hours of effort, Steve Blodgett crawled out of the hole they had managed to dig. It was necessary to haul the snow out of the hole as they dug, and progress was slow. Much too slow. "Wonder how long we can keep this up. I'm bushed," panted Steve, sinking to the floor of the cave, while Paul got ready to take his turn at the tunneling operation.

"What time is it?" asked Del, awakening from a fitful sleep. He groaned, as his ankle twisted. He'd forgotten about the serious sprain.

"It's nearly seven," Paul replied. "How are you making out, Del? Is that bandage too tight?"

"No, it feels good." Del eased himself into a sitting position. "By the way, Paul. Thanks."

Paul nodded. "Save the thanks. There's something you can do for me, if you want to."

"Sure. What is it?"

"You and Steve can pray. And keep on praying," Paul said, crawling into the hole.

Del glanced at Steve. Steve's head was bowed. Del kept looking at his companion. Finally, the injured youth turned away. When Steve finished his prayer, he stood up. "For some reason, I've got a hunch that we're going to get out of this mess," he told Del.

"I suppose that God told you that everything was going to be fine," Del muttered. "Why not be realistic about things, Steve? We're finished. In a few more hours, there won't be any air, and—"

A noise from the opening in the snow-filled entrance caused him to break off. Both young men stared at the opening. Part of the tunnel of snow had collapsed!

Paul came out, shivering and wet. He brushed the snow from his sopping clothes. "It could be worse. It's bad, but it could be worse," he gasped. "Steve, maybe the two of us had best work together for a while."

"Why don't you guys just give it up?" Del said, weakly.

Steve and Paul ignored him, and proceeded with the job that had to be done. Hours later, the cave-in had been scooped out, and they rested before continuing with their efforts to burrow through the snowslide.

The air was really bad, now. Despite the damp coldness, sweat glistened on their faces. Two of the flashlights no longer worked. Paul's light was still fairly bright, although it, too, was starting to dim from constant use.

"My—fault—you fellows are—stuck in here," panted Del.

"We can't die! We'll get out!" croaked Steve. He looked at Paul for reassurance.

"Talking uses up the little air we've got," Paul said, reaching

for the short-handled pick. He made his way back into the opening. He prayed as he crawled carefully forward. Prayed every inch of the way.

Del and Steve stared at each other. There was only bleak despair in Del's brown eyes. Neither spoke. There was really nothing to say.

"Steve! Del! I've pushed through!" Paul's voice cried softly from the hole. "Come on! Start crawling out—and be careful!"

"Oh, thank God!" Steve whispered, gratefully. He helped Del hobble to the opening. "Don't try to go too fast," he advised, as Del began to crawl forward.

Minutes later, the three of them were out. Out in the cool, crisp freshness of the late morning air. It was a dull grey day, but the glare of the daylight hurt their eyes, after what had seemed an eternity of stifling darkness.

The small fox that Paul had encountered inside the cave came wriggling out of the hole. It saw the grinning trio and hastily scurried off, glad to be free.

"That little critter isn't any happier than I am to be out of there!" Paul said, his arm supporting Del.

"Does this fresh air ever taste good?" exclaimed Steve, sucking in great lungfuls.

They rested for several minutes, then, with Paul and Steve half-carrying Del, they made their way toward the road. Just as they neared the car, Del said, "I've been doing some thinking—I mean, about religion. When you called out that you'd succeeded in digging through, I realized that I was wrong. All wrong."

"My folks don't belong to any church, and God is never mentioned at our house."

His brown eyes met Paul's. "I can use some help. Maybe, if you and Steve can give me a start, I can join the church, and get acquainted with God."

"There's no 'maybe' about it!" Paul answered, warmly.

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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Washington Listens

Editor, *The CE-FR*:

Some of us who attended the United Nations Seminar at New York and Washington were heartened to hear that our government leaders do covet the thinking of church people on major issues. Dr. Harry W. Seamans of the Department of State told us that during the month of September almost half the findings of groups which were analyzed by their department were findings of church groups. He referred to the resolutions of our recent International Convention and said that these were now being studied as part of the next public opinion analysis to be prepared for our leaders at Washington.

This should encourage us all, and should spur us to lead our people in an effort to become informed as to the major problems facing our congressional leaders, and to study and discuss them together, and then let our thoughts be made known to those who represent us at Washington.—WALTER D. CARDWELL, Indianapolis, Ind.

For Free Discussion

Editor, *The CE-FR*:

As a layman, only sketchily familiar with major theological controversies, I was intrigued by the comments made in your "Letters" columns concerning Mr. Joyce's articles (Sept. 22-29). After reading the letter from Theodore R. Leen, McKinney, Texas, I felt that I must read the articles in order to discover Mr. Leen's point in labeling the articles "retrogressively controversial."

In fairness to Mr. Leen, I discovered his point after reading the article; however, I must object strongly to his attitude. Obviously Mr. Leen feels that Joyce's articles call for consideration of a "missing dimension" in baptism and communion which has been considered and rejected by him and others in our brotherhood. He, therefore, apparently feels that this element is so foreign to our thought that the editors of *The Christian-Evangelist* should not give prominent space (if at all) to the expression of views which he should like relegated to the past as theological error.

I can see the dangers inherent in a literalistic approach to a sacramentarian point of view, but it has been my observation that the rejection of certain theologically controversial points on the grounds of the dangers of literalism has often resulted in the loss of a keener insight.

Both Mr. Joyce and Mr. Leen have prodded me to consider points too often skimmed over. Let's have more free discussion and inquiry.—EVERETT R. NOLEN, San Jose, Calif.

Identification

Editor, *The CE-FR*:

"The Great Parade" (*C-E*, Nov. 17) speaks directly to many of us engaged in gigantic evangelism crusades. It speaks to all of us with our 60 per cent of "unknown members."

One question. Who is "Beulah G. Squires"? It would be helpful to have a note about the author with the article. The *C-E* seems to have no set policy on this matter.—ALBERT O. KEAN, Westlake, Ohio

EDITOR'S COMMENT: We try to identify all persons definitely connected with our church work, Brotherhood or otherwise. Like all magazines, we receive a deluge of "free-lance" materials, some of which we use. In such cases, the writer is a professional, and needs no identification.

Final Letter on Joyce

Editor, *The CE-FR*:

Apropos the Joyce articles, here comes one more voice, belatedly and bewildered—after reading the Nov. 20 "letters to the editor." First, I would surely like to know who withheld his name—and why!

Then, too, why has the definition of "symbol" as almost a swear-word been unchallenged? In a day when, if reports can be believed, Roman Catholics are tempering their sacerdotal thinking with a renewed emphasis on the symbolic, and are at least toying with the idea that the participant's heart-set has something to do with the Eucharist, can we not think about symbolism more exhaustively, before we reject it? The symbolic is not purely "past tense," in either baptism or the

Supper, and to divide arbitrarily into past-symbol; present-sacrament and eschatological—(whatever)—is bad. The divisions are not mine, and if I have misunderstood, I do not believe I ought to take the whole blame!

We most certainly need a re-study of what we mean by "Ministry and Sacraments," and by "Church." But we ought not to expect or to hope there shall be unanimity of opinion regarding them. I cannot agree with Mr. Joyce, but I am grateful that he "stuck his neck out" first!—ROBERT D. CHAMBLESS, Dallas, Tex.

EDITOR'S NOTE: We do not plan to print any more letters without signature. It makes them practically worthless, in the discussion.

Protesting

Editor, *The CE-FR*:

The Sept. 22 issue of *The Christian-Evangelist* carried the notice that the *Saturday Evening Post* had changed its policy so that it will now accept liquor ads. I call upon the readers of *The Christian-Evangelist* who subscribe to the *Post* to write letters such as I have written, which appears below:

"Dear Sirs:

"I regret deeply your change of policy in that you are now accepting advertisements from the liquor industry. Your magazine, up to now, has been a welcome and a wholesome bit of literature in my home. Now I refuse to let it enter. You may cancel my subscription when your first liquor ad appears.

"I will not be a party to the support of the advertisement of a product that directly opposes the work of our local, state and national organizations for public safety. Thousands of dollars annually are spent by these groups to discourage the use of alcoholic beverages for reasons that are not debatable but are proven by recorded facts."—E. HUGH YOUNG, Oak Park, Ill.

EDITOR'S COMMENT: We have since been informed that Mr. Young received his refund promptly, so others need not fear that they will lose money on the deal.

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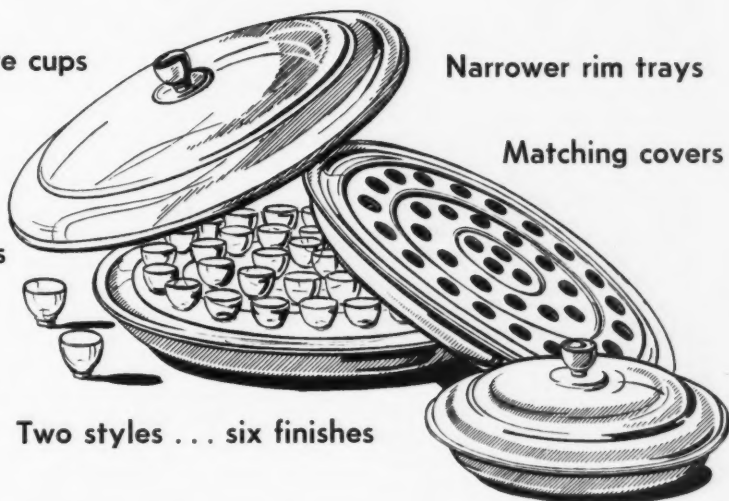
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BRASS—enduringly beau- tiful brilliance	45A502 \$27.00*	none	45A503 \$18.00	45A504 \$18.00	45A505 \$12.60	45A506 \$7.50	45A508 \$12.00
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LET'S TALK IT OVER

by F. E. Davison

QUESTION: *In a recent article you referred to our church as having a "congregational form of government." Will you please explain what you mean?*

ANSWER: Your question was asked in evident sincerity. It deserves an honest answer even though some may not agree with my definition. The term, I believe, is usually used in contrast to an episcopal form of government. In some churches the important decisions are made not by the congregation but by an overseeing officer, such as a bishop. Our church has never had bishops and we have had much to say about the autonomy of the local congregation. It is such emphasis upon the authority of the local congregation that has made our brotherhood known as one with a congregational form of government.

Because we have leaned over backwards in the matter of local autonomy we are more congregational than the group known as Congregationalists (now a part of the United Church of Christ). We pride ourselves upon our freedom but freedom without obligation leads to anarchy and chaos.

Someone has said that any local church that is only local is not Christian. That of course

implies that to be a Christian Church we must recognize our relationship to other churches and also bear our responsibility for carrying on Christ's work around the world. Some churches that were established by the cooperation of other churches in the state or nation have now become so congregational in their form of government that they claim as their own the property which was given to them and they serve notice upon all other churches to keep hands off. This is of course carrying congregational form of government to the extreme.

The fact that some of us believe in cooperation does not imply in the least that we seek an ecclesiastical form of government which will deprive any church of its Christian rights. I know most of our state secretaries and many of our national secretaries and I do not know a single one of these Christian servants who has any desire to become a bishop or to rule over any congregation. They do stand ready to be of service to local churches and give counsel and help whenever possible. These same servants of the church, chosen by their fellow Christians, do want to protect the pulpits from incompetent and often unscrupulous ministers.

Other bodies which have a congregational form of government do have their churches so organized that no church in their fellowship can call a new pastor without the consent of the other churches of the religious body that are in that segment of the organization. The choice of a minister is still in the hands of the congregation but that congregation expects to receive the counsel of the neighboring ministers and churches.

Perhaps I have only muddled the waters for you but at least I have tried.



"It certainly looks suspicious . . . the very Sunday we're all supposed to sign our yearly pledge cards."

